
T H E

CRITICAL REVIEW.

For the Month of *May*, 1768.

ARTICLE I.

Observations on the Religion, Law, Government, and Manners, of the Turks. 2 vols. Small 8vo. Pr. 4s. Nourse.

A Pilgrimage through the deserts of Arabia would be a more desirable task than that of a reviewer, did not the verdant spot and chrystal stream sometimes present themselves for his relief and refreshment. The publication before us is one of those very few performances which we can read, and consequently review, with pleasure. The author's information may be depended on; and he is perhaps, in that respect, not only the original, but the only writer upon this subject who is to be trusted. Accounts and descriptions of Turkey are in every one's hands; but they generally are no better than *speciosa miracula*, splendid romances, beat out into leaf-gold from a small grain of truth. Handsome men, beautiful women, sumptuous entertainments, gorgeous palaces, and earthly paradises, salute us at every turning of a page; and the effusions of fancy are substituted for the pictures of life.

The author of the *Observations* before us (if we mistake not) enjoyed the best opportunities for doing justice to the subjects he treats of; and these, cultivated by an enlightened understanding, with an elegant taste, must always furnish out a rich literary repast to an enquiring mind, especially on subjects so little known as the religion, laws, government, and manners of the Turks.

Having said thus much, it may be proper to inform our reader, that he is not to hunt for the marvellous; that he is not to expect *made-dishes* in the entertainment before us. It is

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plain and simple, but must be always pleasing, where truth only is the object of enquiry.

Our author begins with the difficulty of obtaining information in Turkey ; and tells us, that the Mahometan law, by confining its sectaries within the narrow limits of what the koran teaches, renders them inconvertible with the rest of mankind, especially on the subject of religion, or of their own customs. He honestly confesses, therefore, that all information concerning the religion or manners of the Turks must be imperfect, and that he can only attempt to trace the mere outlines of their national character.

‘ The Turks are in general a sagacious, thinking people ; in the pursuit of their own interest, or fortune, their attention is fixt on one object, and they persevere with great steadiness until they attain their purpose. They are in common life seemingly obliging and humane, not without appearances of gratitude : perhaps all or either of these, when extended towards Christians, are practised with a view of some advantage. Interest is their supreme good ; where that becomes an object of competition, all attachment of friendship, all ties of consanguinity are dissolved ; they become desperate, no barrier can stop their pursuit, or abate their rancour towards their competitors. In their demeanor they are rather hypochondriac, grave, sedate, and passive ; but when agitated by passion, furious, raging, ungovernable ; big with dissimulation ; jealous, suspicious, and vindictive * beyond conception ; perpetuating
revenge

* * The Zonanas, famous Jews, residing at Constantinople, are purveyors to the whole body of Janissaries throughout the empire ; receive all their monies, supply them with all necessaries, advance cash to their agas, [generals or commandants], to all their officers, and even to the common men. The father of the present Zonana had the same employment ; he lived to a very advanced age, in high reputation, and had acquired great weight and influence with that turbulent, formidable corps. Tiriacki Mehemet Pascha, who, in 1746, had the seals conferred on him as vizir, raised himself from a low beginning : two and twenty years before he attained his dignity, he was an ordinary katib, or scribe, to that militia ; at which time, on some dispute of interest with Zonana, he declared, with violent asseveration, that if he ever had it in his power, Zonana’s should be the first head he would strike off : in effect, he had been but a few days vizir, before he executed his purpose ; time could not mitigate his revenge ; he took the old man’s head off even at the risque of his own security ; for so great was the affection the janissaries bore Zo-
nana,

revenge from generation to generation. In matters of religion, tenacious, supercilious, and morose.'

The second chapter treats of the Mohammedan religion, and of the pilgrimage to Mecca. Our author observes that the Mahometan belief, at first sight, appears extremely simple, yet it leads to a great complication of the most absurd opinions, and the most ridiculous ceremonies; such as their ablutions, their pilgrimages to Mecca, their drinking a potion of water in which their prophet's old robe has been dipt; repeating some, or the whole, of the ninety-nine names of the different attributes of the Deity, on a string of ninety-nine beads. He observes, that they consider those foolish performances as so essentially necessary to a true believer, that without them the purest heart and the sincerest faith are insufficient to recommend him to divine favour. 'These practices, continues this writer, he likewise holds to be the efficacious and indispensable means, by which to atone for all his crimes and immoralities.

'Such absurdities might be looked on, as inventions contrived by Mahomet, merely to amuse and catch his ignorant and simple followers. They would indeed be of little consequence to the moral order of the world, if the conclusions drawn from them by the Turks, were not, in the highest degree, injurious to the rest of mankind: for, hence they deduce, that all who are not of their belief, and embrace not the doctrines of their prophet, are objects of divine vengeance and abhorrence; consequently, of their detestation, on whom they are to exercise violence, fraud, and rapine.

nana, it was thought this act of violence might cause a rebellion.

'Turks have been known to come from the frontiers of Persia into Asia Minor, and Thrace, to revenge the death of a grand-father, uncle, or cousin, many years after the offence has been committed; it is usual for the parent to remind his child, the uncle his nephew, of any injury their family or relations have suffered, and excite them continually to revenge. I wish it were not true, that in many of the Greek islands, among those who call themselves Christians, the same practice was not prevalent.

'The christian Drugomen, or interpreters, are uncommonly generous to the meanest, the most indigent Turk, treating them with deference and politeness: when the reason is asked, they tell you, they have seen so many, from the very lowest, rise to the highest stations, that it is necessary to guard against their revenge; in truth they fear them; education and observation lead them to it.'

‘ The force and efficacy of this principle operates so effectually, that Mahomedans are ever ready to demonstrate their zeal by spurning on the persons, ravishing the property, and even destroying the very existence of those who profess a different religion. Ask them ; let them be candid and speak plain, they will frankly confess, that such is their duty, so they are commanded, and that they are convinced it is most meritorious in the sight of God and his prophet.

‘ Their superior thirst for gold is the potent preservative of those Christians and Jews who live amongst them. These are an inexhaustible treasure to government ; a source constantly flowing to supply the wants of multitudes, even of the powerful and the ambitious : hence therefore, religious tyranny and the inveterate prejudice of enthusiasm, are in some sort subdued and vanquished.

‘ The first effort of Mahomedan education is to root deep in the minds of their children, a high contempt of all other religions ; from babes they are carefully taught to distinguish them by the opprobrious name of *Giaur*, or infidel.

‘ The habit becomes so forcible by the time they are men, that they can use no other term ; they follow them with it in every street, and will often affect pushing against them with the utmost contempt.

‘ Men of dignity, or those of a rank above the populace, behave with seeming courtesy and complaisance, though often with a sort of stern superiority ; but you are scarce dismissed, however civilly, before they will honour you with the high title of *Dumus*, or hog, the animal they hold the most odious, detestable, and impure of the whole creation.

‘ Take the most miserable Turk dependant on a Christian, one who lives by him, would starve without him ; let the Christian require of him the salute of peace. the *Salem Alek*, or “ Peace be with you,” he would sooner die than give it ; he would think himself abominated by God, and that his prophet would look down on him with indignation as an infidel and an apostate ; it is reserved solely for mussulmen, true believers. The utmost they dare say, and many of them think it saying too much, is *Cbair olla*, “ Good be with you.”

‘ They are enjoined by their religion to extend it by making converts ; and to press all those of any other, at least three times to embrace it. Some affect a forcible and unbecoming zeal ; others, more moderate, content themselves with a mere formal requisition ; but either of them will change their tone, according as they conceive the person they address may be useful to them or not.

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‘They cannot reject the most abject or wicked mortal, who offers to become a true believer, though they know his crimes, and that he is wholly ignorant of what their belief consists in.’

It is with no small pleasure we produce these quotations from a work of unquestionable authenticity, because they destroy the suggestions of a species of unbelievers, who have lately treated Mohamedanism with the most extravagant encomiums, and have even obscurely given its morality the preference to Christianity. The learned are no strangers to the labours of Mr. Sale, and how assiduously he recommended the doctrines of the koran, which have been lately transplanted to the neighbourhood of Geneva, and other parts of Europe, where they have taken root, and grow in full vigour. In what a despicable, detestable light are they placed by this sensible writer, who was longer and better acquainted with those infidels than perhaps all the freethinkers now existing, notwithstanding their pretensions to be adepts in the religion of Mahomet.

Our author next gives us a most frightful idea of the tyranny, zeal, and avarice, of the pashaws, or Turkish governors, and in what terrible thralldom they hold the Christians and Jews. ‘Facts, says he, are evident and incontestible: reside at Constantinople, observe the continual fear Christians and Jews live in; the means they use to obtain protection from the Turks in power; the enormous villanies they seem under the necessity of perpetrating on each other, as the price of that favour; the wrongs, violences, and insults they are daily labouring under, and obliged passively to bear; you will thence form a true idea of Mohamedanism, and a just estimate of the influence it has on the manners of its votaries.’

We are next presented with an exact account of the pilgrimage to Mecca (which the author says is the main basis of Mahomedanism) extracted from the journal of a true mussulman.

‘After the month of their fast, or the Ramazan, the caravan of Damascus, composed of the pilgrims from Europe and Asia Minor, the Arabian, and the principal one from Cairo, set out for Mecca. They all have their stated time of departure, and their regular stages. That from Cairo begins the journey thirty days after Ramazan; and the conductors so regulate each day’s march, that they arrive in forty days; that is, just before the Corban, or great Beiram of sacrifice.

‘Five or six days before that festival, the three caravans, consisting of about 200,000 men, and 300,000 beasts of burthen, unite and encamp at some miles from Mecca.

‘The pilgrims form themselves into small detachments, and enter the town to perform the ceremonies preparatory to

that great one of sacrifice. They are led through a street of continual ascent, until they arrive at a gate on an eminence, called the Gate of Health; from thence they see the great mosche, which encloses the house of Abraham; they salute it with the profoundest devotion, repeating twice, *Salem Alek Irou-soul Alla*; that is, "Peace be with the Ambassador of God." Thence, at some distance, they mount up five steps, to a large platform faced with stone, where they offer up their prayers. Then they descend on the other side of it, and advance towards two similar arches, at some distance from each other, which they pass through with great silence and devotion. This ceremony must be performed seven times.

' From hence they proceed to the great mosche which encloses the house of Abraham; enter the mosche, and walk seven times round the little building contained within it; saying, "This is the house of God, and of his servant Abraham;" then kissing with great reverence a black stone, said to be descended white from heaven, they go to the famous well called Zun-Zun, and plunge into it with all their cloaths, continually repeating *Toba Alla, Toba Alla*, "Forgiveness God, forgiveness God."

' They then drink a draught of that fetid turbid water, and depart.

' The duty of bathing and drinking they are obliged to pass through once; but those who will gain paradise before the others, must perform it once a day, during the stay of the caravan.

' At fifteen miles from the town of Mecca, there is a hill, or small mountain, called Ghiabal Arafata, or The Mount of Forgiveness; it is about two miles in circumference, a most delicious spot; on it Adam and Eve met, after the Lord, for their transgression, had separated them forty years; here they cohabited, and lived in excess of happiness, having built a house on this mount, called Beith Adam, i. e. Adam's House. The night before, or the eve of the day of sacrifice, the three caravans, each ranged in a triangular form, circumvise this mountain; during this whole night the people rejoice, clamour, and riot, fire cannon, muskets, pistols, and fire-works, with the continual noise of drums and trumpets. On the day, a profound silence succeeds, they slay their sheep, offer up their sacrifice on the mountain, with all the demonstrations of the most profound devotion.

' On a sudden a scheik, or fantone, rushes from amidst them, mounted on his camel, he ascends five steps, rendered practicable for that purpose, and in a set sermon preaches to the people.

' Return

“ Return praise and thanks for the infinite and immense benefits given by God to Mahometans, through the mediation of his most beloved friend and prophet Mahomet; for that he has delivered them from the slavery and bondage of sin and idolatry in which they were plunged; has given them the house of Abraham, from whence they can be heard, and their petitions granted. Also the Mountain of Forgiveness, by means of which they can implore him, and obtain pardon and remission of all their sins.

“ For that the blessed, pious, and merciful God, giver of all good gifts, commanded his secretary Abraham to build himself a house at Mecca, whence his descendants might pray to him, the Almighty, and their desires be filled.

“ On this command, all the mountains in the world ran, as it were, each ambitious to assist the secretary of the Lord, and to furnish a stone towards erecting the holy house; all except this poor little mountain, which, through mere indigence, could not contribute a stone, it continued therefore thirty years grievously afflicted; at length, the eternal God observed its anguish, and moved with pity at its long suffering, broke forth, saying, I can forbear no longer, my child, your bitter lamentations have reached my ears, and I now declare, that all those who henceforth come to visit the house of my friend Abraham, shall not be absolved of their sins, if they do not first reverence you, and celebrate on you the holy sacrifice, which I have commanded to my people through the mouth of my prophet Mahomet.—Love God—pray—give alms.”—After this sermon, the people salute the mountain and depart.

The third chapter treats of the various sects among the Mahometans. Our author tells us they are, indeed, various, but far from being attended with any sanguinary effects: that executions, tortures, pains, and penalties, are never heard of among the Turks; and that if the rituals of the established religion are performed, and a convenient conformity observed, they enquire no farther about it. He thinks, with great justice, that their ignorance in the art of printing is the principal cause why the reveries of individuals have not been diffused among numbers; and therefore, when religious oddities seize a Turk, they center in himself, and serve at most as mere confidential entertainment to a few friends. This writer owns, at the same time, there are among the Turks many philosophical minds; that they are fond of the Epicurean religion; and that, perhaps without their knowing it, they are at once perfect Atheists and professed Mahometans.

In the fourth chapter we have a view of the Mahometan church-government, and their civil law. Most writers on the Mahometan religion, extracting their knowledge from Arabian authors of the very early ages of the Hegira, have, I think, too positively blended and confounded it with their present law: not considering the changes which time produced in the Mahomedan system; for the Koran containing political institutes as well as religious dogmas, was probably sufficient to regulate the civil affairs of Mahomet's first followers, a few Arabians, as remarkable for their poverty and the simplicity of their manners, as for their courage and enthusiasm; and the immediate successors of these men, possessed with a religious veneration for this production of their prophet, continued to blend together in the same person, the functions of the priest and that of the judge; and thus perplexed for a time religious with civil rights.

But when his followers became numerous, and their dominion was spread over many opulent and extensive regions, not only religious orders sprung up, to ease the hierarch of what he thought the drudgery of his office; but also law-digesters arose, who now finding the doctrines of the Koran insufficient for the great end of government, viz. the preserving of good order, and the well-being of civil society, have remedied its defects without appearing to derogate from its authority, or risking to alienate the least part of that implicit obedience, and profound veneration, the people paid to it; for under pretence of forming commentaries, as a simple extension of the angel's or the prophet's ideas, they have provided codes of civil law, equal and similar to the code, pandect, or digest; as clear and copious as Cujas and Domat.

Our author next animadvertes with great justice upon Montesquieu's mistakes, as if the grand signior's despotism swallowed up the whole code of right in that empire, all private property, all successions, and all inheritances. He proves that this opinion is founded only on vulgar prepossessions, and that had Montesquieu read the single chapter of the koran entitled "Women," it would have shewn him, without appealing to facts, how successions in families, and to male, or female, or wives, are fixed and regulated by the prophet; and consequently, how far private property is secured by law beyond the reach, and out of the power, of the sultan. We are also informed, that the modes of conveying property of every kind are fixed in Turkey with as much precision as in any part of Europe; and that the Turks have books which they make use of as authorities for their legal decisions.

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The fifth chapter treats of the Koran; and the author very pertinently censures Mr. Sale and the free-thinkers we have already mentioned, who place it upon a footing with the Christian religion. This chapter cannot be read by any man who pretends to reason or reflection, without being impressed with the most contemptible ideas of Mahomet's religious doctrines.

The sixth chapter, though short, is, we think, the most important of any in this work: it treats of despotism and its restraints among the Turks. We here learn, that the sultan is not more despotic than many Christian sovereigns, perhaps not so much as some of them. Paradoxical as this assertion seems, we cannot otherwise account for the duration and permanency of the Turkish empire. A government founded upon barbarism, and executed according to the whim, caprice, ignorance, avarice, cruelty, or other passions, of a prince or his ministers, must soon be shaken, if not destroyed. The history of the califate, once a more powerful empire than that of the Turks at present, proves how dangerous it is to abandon first principles: 'But (says our author) whatever defects may be in the political system of the Turks, their empire is so solidly founded on the basis of religion, combined with law, and so firmly cemented by general enthusiasm, and the interest, as well as vanity, of the Turkish individuals, that it has lasted ages, and bids fair for stability and permanency.'

We are next instructed, that the Turkish monarchs are limited by religion and law. The officers under pashaws in distant provinces, hold their offices on a kind of feudal tenure, and the pashaw inherits at their death. 'The affinity of this law or custom with the tenures of the old feudal law, transferred, in this instance, from lands to office, would lead us to think it had its origin from those tenures; for they prevailed over almost all the known world, at the time the Koran was formed; and they subsisted amongst ourselves long after the Conquest.

'By these tenures, lands held in fief reverted, on the death of the holder, absolutely and irrevocably to the feudal prince or lord: the family were left to scramble the wide world for subsistence; they had no claim of recovery, nor even a pretension to relief in their necessities, except from mere commiseration and humanity.

'Mahomet, either by chance or design, has effectually secured the people from the immediate inconvenience and oppression of that tenure.

'Estates, in land or houses, annexed to the church, either in actual possession, or in reversion, are held, both by prince and people sacred and inviolable: those persons therefore, by
whatever

whatever means they acquire their possessions, who give the reversion to religious foundations, transmit them unmolestedly and unalienably to their direct male issue: Mecca and Medina are the places generally preferred, because held the most sacred.'

This author, we hope, will not be offended, if we hint, that it may be necessary for him to revise the above passage. The holdings or tenures he there mentions, are descriptive of the Saxon rather than the Norman constitution in England, which rendered fiefs hereditary, as they had been, for some years before the Conquest, in France and other parts of Europe. It would be no unpleasant study should an intelligent writer prosecute this discovery, and trace the different kinds of tenures through all the Turkish empire. Perhaps their antiquity may be found higher than the use of letters, and their extent much wider than is generally imagined.

The settlement of an estate upon the church, requires a very trifling annual quit-rent to be paid; but when the issue of the life-renter is extinguished, the estate devolves to the religious foundation on which it is settled. Mahomet did not limit this law of security to his own sectaries (for we are told that both Jews and Christians may avail themselves of it); nor has there ever been a single instance of an attempt to trespass or reverse it. Upon the whole, the breach of such a law would destroy the foundation of the sultan's throne, whose sovereignty would cease the moment he abandoned those doctrines or violated those laws.

The title of the seventh chapter is, 'Facts to elucidate the foregoing chapter, and of the Turkish government.' Though these elucidations are highly curious and entertaining, as is also the eighth chapter, which contains the history of the vizir Ragib Mehemet Pashaw's government, yet we have been so full in illustrating the general principles of this publication, that we must refer the reader to the original. It is sufficient here to say, that the plan and combination of the Turkish government and religion is calculated to secure property and to exclude the exercise of arbitrary power, and seem to be as well fitted for those purposes as the evidences on which they rest are for inspiring contempt and horror. It is sufficient if they are firmly believed both by prince and people, and strongly riveted in their minds.

The ninth chapter treats of 'Change of vizirs.—Order of business.—Policy of Turkish ministers.' These contents afford fresh instances of Turkish venality.

The tenth chapter, which begins the second volume, treats of the administration of Turkish justice, and is, in fact, a continuation

tinuation of the same subject. The eleventh chapter turns on ambassadors and their audiences, and we cannot withstand the temptation of giving, from so excellent an authority, an account of an ambassador's audience, in which the pride and ostentation of the Turkish court are fully displayed.

‘ The first opening of an ambassador's function is to the vizir: they both seat themselves, the ambassador on a stool, the vizir on the corner of his sofa; mutual civilities pass between them, without any variation in language since the empire began. He is told, “that as long as his master observes the laws of friendship with them, the grand seignor will correspond.” The honours of the Caftan, sweetmeats, coffee, sherbet, and perfume, are presented to him; but when he departs they clap their hands, hiss him out of the room, and two officers who attend him, one on each side, attempt at half-way, to make him turn and salute the vizir, who never stirs off of his corner: he who forgets his character may be surprised into it; but he who does not, keeps on his pace, and drives on his leaders.

‘ On an occasion that offered of adjusting the ceremonial with an ambassador who thought himself offended, this usage was redressed, and it is to be hoped continues no longer.

‘ How greatly soever such indecency may shock the delicacy of a man jealous of his master's dignity, he has a much more humiliating scene to go through, at his audience of the grand seignor.

‘ The time appointed for the ambassador to be over the water is the morning, at the break of day: on his landing he is received by the chiaux pashi, or marshal of the court, in a house destined for that purpose, the stairs of which are no better than a ladder, and the room fit rather for the reception of a Polish Jew than for a man of his dignity.

‘ Often, and indeed generally, the chiaux pashi is not there at the ambassador's arrival; but the common excuse is, that he is detained in the moschee at his prayers.

‘ When the first civilities are passed over, an insinuation is made to the ambassador, that he must expect the chiaux pashi will ride at his right hand. This part of the ceremony, long contested, but never given up by the Turks, except only when they have been beaten into it, leaves the ambassador the sole resource of protesting; all other opposition is in vain: he, however, insists, that a gentleman of his retinue shall ride at his left. With whatever seeming reluctance they admit this claim, if urged with proper resolution it succeeds. It has indeed been often productive of serious contestation and disorder in the march; and sometimes almost of a suspension of the audience.

‘ After

‘ After waiting some time in that miserable chamber at the water-side, the vizir’s command arrives to let them know, that he is ready to depart from the Porte to the Seraglio. The cavalcade then begins, and marches in state to the vizir’s door, where, whether it rains, hails, or snows, the ambassador must remain on horseback in the open street to see his pomp, and to salute his highness and his whole court, as they pass by. When they are near the gate of the Seraglio, the ambassador’s train advances slowly: on his arrival, he finds the vizir seated in the divan-chamber.

‘ In the middle of this chamber an old square stool is prepared for the ambassador; and he is there fixed, if the stool can support him, at least for two hours, hearing the decision of causes he does not understand; though if it be a pay-day for the Janisaries and Spahis, and this the Turks generally chuse, he is entertained with seeing about two thousand four hundred yellow bags of money told out and distributed; and this lasts at least twice two hours; so that in a cold day, without a fur, his very vitals may freeze; and at any time the spine of his back must suffer cruelly, for he has nothing to lean against to support or ease it.

‘ After this part of the scene is over, a new one succeeds; the dinner is served; the ambassador sits on his stool, the vizir on his elevated sofa; a round table is brought between them, at each side of which is placed a handkerchief folded up to wipe the mouth and hands; fifty dishes, succeeding each other, every half minute, come in like a torrent; a head-servant stands near the ambassador with his arms bare: his office is to tear a fowl in pieces, and to lay the choicest morsels of it before them, all which he performs with his fingers; he commends without ceasing the excellent dinner, whilst the vizir presses his guest to eat, and, perhaps, enters into a familiar conversation with him: and at the last, to crown the repast, one draught of sherbet is served.

‘ The grand seignor all the while peeps through a dark window to see the whole entertainment, and as soon as it is over retires to his audience-room.

‘ The chiaux pashi enters with his talkish, or order in writing, to the vizir, to tell him, that the monarch is on his throne: he receives it with the utmost submission, first touches his forehead with it, then kisses it, and having read it, puts it into his breast, and departs.

‘ After his departure, the ambassador is told he must cross the court-yard to go to the audience: he is preceded by the chiaux pashi with all his officers and attendants richly clad.

‘ But

‘ But he does not immediately enter the audience-room ; he is stopt in the court-yard, where, under a tree, by way of bench, is a single old board, on which, at other times, grooms, hostlers, and scullions lie to sun themselves, though it sometimes serves them for less decent purposes : on this, that he should not wait too long standing, they desire him to sit until he is vested with the caftan. They do not examine whether this bench is wet or dry, clean or dirty, nor whether it rains or snows. As soon as the ceremony of vesting is over, two capigis pashis seize him by the shoulders, and conduct him in. He finds the monarch at one corner placed on his sopha, higher by much than common, and covered with a canopy ; his legs rather pending : at his side lies a rich sword, and some regalia. He eyes the ambassador askew, hears his harangue, which, were it spoken with the eloquence of Cicero, would gain little attention : nor does it import in what language it is pronounced ; for the real one is given in to the vizir before, translated by the Drugoman, or interpreter of the Porte ; who, after the ambassador has done, repeats it extempore, in the Turkish language, to the grand seignor.

‘ The monarch speaks a few words to the vizir, who advances towards the middle of the room, and answers the ambassador in their usual common-place language : this the interpreter explains, and thus the audience finishes, and the ambassador is dismissed.

‘ After all is over, he expects to be delivered from the tediousness of that day, and without further obstacle to mount his horse, and be gone : he mounts, it is true ; but in the second quadrangle of the Seraglio, he is stopped, and obliged to wait on horseback under a tree, until the vizir passes before him on his return home ; and then he is suffered to depart.’

The twelfth chapter contains miscellaneous observations on the manners of the Turks ; the thirteenth, observations on the Greeks ; as the fourteenth and last treats of the religion of that people.

Our limits circumscribe us from farther quotations : we cannot, however, take leave of this instructive performance without owning, that our ideas have been both enlarged and rectified by the intelligent author. We can now consider Turkey not as a fairy land, but as a great empire founded on a durable system, though governed by the vilest and most rapacious monsters. We no longer consider their religion as pure, simple, and moral, but as a complication of the basest and most infamous forgeries, and their nation as an assemblage of mean, mercenary, unfeeling wretches.

II. *The Narrative of the Honourable John Byron (Commodore in a Late Expedition round the World) containing an Account of the great Distresses suffered by himself and his Companions on the Coast of Patagonia, from the Year 1740, till their Arrival in England, 1746. With a Description of St. Jago de Chili, and the Manners and Customs of the Inhabitants. Also, a Relation of the Loss of the Wager Man of War, one of Admiral Anson's Squadron. Written by himself, and now first Published. 8vo. Pr. 4s. Davies.*

THIS is another authentic publication, which we review with the greatest satisfaction. Our readers are undoubtedly apprised of the great services the honourable author has done his country, but, till this Narrative appeared, they could have no idea of the hardships he suffered. All that the public was informed of in general was, that Mr. Byron sailed in the *Wager*, which was fitted out for commodore Anson's expedition, and was commanded by captain Cheap, who, being separated from the squadron, was shipwrecked upon the inhospitable coast of Patagonia, and suffered the most inexpressible miseries, not only from the climate, but the disobedience and unruliness of his crew, one of whom he was obliged to kill with his own hand. Mr. Byron attended his captain bravely and faithfully in all the varied scenes of his distress. His youth and vigorous constitution enabled him to bear shocks and fatigues which the boldest land-man cannot read without shrinking, and such as would appear insurmountable to human nature, were they not described by truth and experience. Speaking of the crew's getting on shore, the writer proceeds thus :

‘ The scene was now greatly changed ; for many who but a few minutes before had shewn the strongest signs of despair, and were on their knees praying for mercy, imagining they were now not in that immediate danger, grew very riotous, broke open every chest and box that was at hand, stove in the heads of casks of brandy and wine as they were borne up to the hatch-ways, and got so drunk, that several of them were drowned on board, and lay floating about the decks for some days after. Before I left the ship, I went down to my chest, which was at the bulk-head of the ward-room, in order to save some little matters, if possible ; but whilst I was there the ship thumped with such violence, and the water came in so fast, that I was forced to get upon the quarter-deck again, without saving a single rag but what was upon my back. The boatswain and some of the people would not leave the ship so long as there was any liquor to be got at ; upon which captain Cheap suf-

ferred himself to be helped out of his bed, put into the boat, and carried on shore.

‘ It is natural to think, that to men thus upon the point of perishing by shipwreck, the getting to land was the highest attainment of their wishes; undoubtedly it was a desirable event; yet, all things considered, our condition was but little mended by the change. Which ever way we looked, a scene of horror presented itself: on one side the wreck (in which was all that we had in the world to support and subsist us), together with a boisterous sea, presented us with the most dreary prospect; on the other, the land did not wear a much more favourable appearance: desolate and barren, without sign of culture, we could hope to receive little other benefit from it than the preservation it afforded us from the sea. It must be confessed this was a great and merciful deliverance from immediate destruction; but then we had wet, cold, and hunger to struggle with, and no visible remedy against any of these evils. Exerting ourselves, however, though faint, benumbed, and almost helpless, to find some wretched covert against the extreme inclemency of the weather, we discovered an Indian hut, at a small distance from the beach, within a wood, in which as many as possible, without distinction, crowded themselves, the night coming on exceedingly tempestuous and rainy. But here our situation was such, as to exclude all rest and refreshment by sleep from most of us; for besides that we pressed upon one another extremely, we were not without our alarms and apprehensions of being attacked by the Indians, from a discovery we made of some of their lances and other arms in our hut; and our uncertainty of their strength and disposition gave alarm to our imagination, and kept us in continual anxiety.

‘ In this miserable hovel, one of our company, a lieutenant of invalids, died this night; and of those who for want of room took shelter under a great tree, which stood them in very little stead, two more perished by the severity of that cold and rainy night. In the morning, the calls of hunger, which had been hitherto suppressed by our attention to more immediate dangers and difficulties, were now become too importunate to be resisted. We had most of us fasted eight and forty hours, some more; it was time, therefore, to make enquiry among ourselves what store of sustenance had been brought from the wreck by the providence of some, and what could be procured on the island by the industry of others: but the produce of the one amounted to no more than two or three pounds of biscuit dust reserved in a bag; and all the success of those who ventured abroad, the weather being still exceedingly bad, was to kill one sea-gull, and pick some wild felly. These, therefore,

fore, were immediately put into a pot, with the addition of a large quantity of water, and made into a kind of soup, of which each partook as far as it would go; but we had no sooner thrown this down, than we were seized with the most painful sickness at our stomachs, violent reachings, swoonings, and other symptoms of being poisoned. This was imputed to various causes, but in general to the herbs we made use of, in the nature and quality of which we fancied ourselves mistaken; but a little farther enquiry let us into the real occasion of it, which was no other than this: the biscuit dust was the sweepings of the bread room, but the bag in which they were put had been a tobacco bag; the contents of which not being entirely taken out, what remained mixed with the biscuit dust, and proved a strong emetic.

‘ We were in all about a hundred and forty who had got to shore; but some few remained still on board, detained either by drunkenness, or a view of pillaging the wreck, among which was the boatswain. These were visited by an officer in the yawl, who was to endeavour to prevail upon them to join the rest; but finding them in the greatest disorder, and disposed to mutiny, he was obliged to desist from his purpose, and return without them.’

Having with great difficulty secured some provisions on shore, they found that the land they were settled upon was about ninety leagues to the northward of the western mouth of the Straights of Magellan, in the latitude of between 47 and 48° south, from whence they could plainly see the vast mountains called Cordilleras. Nothing could be more discouraging than the whole appearance of the coast, from an eminence which they very properly termed Mount Misery; and their distresses were aggravated by the villany and drunkenness of the crew. While they were endeavouring to fit out their long-boat for discoveries, they were visited by three canoes of Indians, who, our author thinks, had never seen white people before. ‘ These savages (says Mr. Byron) who upon their departure left us a few muscles, returned in two days, and surprised us by bringing three sheep. From whence they could procure these animals, in a part of the world so distant from any Spanish settlement, cut off from all communication with the Spaniards by an inaccessible coast and unprofitable country, is difficult to conceive. Certain it is, that we saw no such creatures, nor ever heard of any such, from the Straights of Magellan, till we got into the neighbourhood of Chiloe: it must be by some strange accident that these creatures came into their possession; but what that was, we never could learn from them. At this interview we bartered with them for a dog or two, which we roasted and eat.

eat. In a few days after, they made us another visit, and bringing their wives with them, took up their abode with us for some days; then again left us.

The disorders among the crew were every day encreasing; and the death of Mr. Cozens, the midshipman, whom the captain shot rashly and hastily, was so far from reforming them, that it threw them almost into open sedition and revolt. Tho' Mr. Byron treats the captain's behaviour with great decency and tenderness, yet we can by no means think it was either amiable or humane; great allowances, however, should be made for his situation, and the provocations he received. The long-boat being saved from the wreck, all hands went to work to fit her for bearing the stormy sea, and for lengthening her about twelve feet by the keel. While they were employed in this, and in getting necessary subsistence, they were joined by about fifty Indians and their wives, who intended to settle with them; but the liberties which the sailors took with the women disgusted the savages so much, that they left them; after which the distresses of the crew for food became insupportable, and their number, which at first was a hundred and forty-five, was reduced to a hundred, chiefly by famine. This encreased so much, that our author was forced to consent to make a meal of a faithful Indian dog he had; and three weeks after, he was glad to devour his paws and skin.

The scheme of fitting out the long-boat still went on, and some of the crew proposed to pass the Straights of Magellan; but this design was not approved of by the captain, who insisted upon their going northwards, with a view of seizing a ship of the enemy. We cannot attend this brave officer thro' all his adventures, nor in the attempt which he and thirteen others made in the barge to prosecute discoveries southwards. Eighteen of the stoutest fellows of the ship's company had formed themselves into a cabal, and determined to go in the long-boat to the southward by the Straights of Magellan; but being opposed in this design by the captain, they put him under arrest, on pretence of bringing him to his trial in England for the murder of Cozens. At last it was determined to force the captain on board; and the crew, to the number of eighty-one, among whom was our author, were distributed into the long-boat, cutter, and barge; but finding themselves straitened for room and provisions, they at last left captain Cheap, Mr. Hamilton of the marines, and the surgeon, on the island, as they thought it. Mr. Byron, finding the captain left behind, took the first opportunity of returning to him, with some other sailors, in the barge. Next day our author applied to the long-boat crew for his own share of the provisions, and that

of those who had gone off with him, but to no purpose. About twenty remaining with the captain, they must have been starved, had they not hooked up three casks of beef from the ship; for the Indians refused them all farther supplies of provisions, because they had nothing to give them in exchange. Many efforts were now made to get clear of the island; but the storm encreased so that they were obliged to throw their beef and every thing overboard, to prevent sinking. About Christmas they endeavoured once more to get round a cape they had often essayed before, but without success; and their fatigues were now so augmented, that they were indifferent as to what befel them. However, they luckily killed some seal, and got some shell-fish, which gave them great relief.

At last they lost their yawl, and our author was obliged to serve on board the barge. 'The next day (says he) being something more moderate, we ventured in with the barge as near as we could to the shore, and our companions threw us some seals liver; which having eat greedily, we were seized with excessive sickness, which affected us so much, that our skin peeled off from head to foot.'

'Whilst the people were on shore here, Mr. Hamilton met with a large seal, or sea lion, and fired a brace of balls into him, upon which the animal turned upon him open-mouthed; but presently fixing his bayonet, he thrust it down its throat, with a good part of the barrel of the gun, which the creature bit in two seemingly with as much ease as if it had been a twig. Notwithstanding the wounds it received, it eluded all farther efforts to kill it, and got clear off.'

The barge not being capacious enough to carry the whole company, they were obliged to leave four marines behind them, who, when they parted, stood upon the beach, giving us (says the writer) three cheers, and calling out, God bless the king. Mr. Byron is of opinion, that those poor fellows met with a miserable end. The crew attempted afresh to double the cape, but found it impracticable, and then they resigned themselves to their fate, and resolved to go back to what they called Wager's Island, there to linger out a miserable life, as they had not the least prospect of returning home. In returning to the island, 'our surgeon (says our author) who was then by himself, discovered a pretty large hole, which seemed to lead to some den, or repository, within the rocks. It was not so rude, or natural, but that there were some signs of its having been cleared, and made more accessible by industry. The surgeon for some time hesitated whether he should venture in, from his uncertainty as to the reception he might meet with from any inhabitant; but his curiosity getting the better of his fears, he deter-

determined to go in ; which he did upon his hands and knees, as the passage was too low for him to enter otherwise. After having proceeded a considerable way thus, he arrived at a spacious chamber ; but whether hollowed out by hands, or natural, he could not be positive. The light into this chamber was conveyed through a hole at the top ; in the midst was a kind of bier, made of sticks laid crossways, supported by props of about five feet in height. Upon this bier, five or six bodies were extended ; which, in appearance, had been deposited there a long time ; but had suffered no decay or diminution. They were without covering, and the flesh of these bodies was become perfectly dry and hard ; which, whether done by any art, or secret, the savages may be possessed of, or occasioned by any drying virtue in the air of the cave, could not be guessed. Indeed, the surgeon, finding nothing there to eat, which was the chief inducement for his creeping into this hole, did not amuse himself with long disquisitions, or make that accurate examination which he would have done at another time ; but crawling out as he came in, he went and told the first he met of what he had seen. Some had the curiosity to go in likewise. I had forgot to mention that there was another range of bodies, deposited in the same manner, upon another platform under the bier. Probably this was the burial-place of their great men, called caciques ; but from whence they could be brought, we were utterly at a loss to conceive, there being no traces of any Indian settlement hereabout. We had seen no savage since we left the island, or observed any marks in the coves, or bays to the northward, where we had touched, such as of fire-places, or old wigwams, which they never fail of leaving behind them ; and it is very probable, from the violent seas that are always beating upon this coast, its deformed aspect, and the very swampy soil that every where borders upon it, that it is little frequented.

This adventure is the more remarkable, from its exact agreement with the accounts of the burying-places of the Virginian caciques, or princes, as they are delineated by a painter, one White, who had been sent over to make drawings of all the curiosities of the country, by sir Walter Raleigh and sir Richard Greenville, and published by De Bry, in 1590.

The hard-hearted Indians continuing still inexorable, ' it is wonderful (says Mr. Byron) we did not give ourselves up to despondency, and lay aside all farther attempts ; but we were supported by that invisible Power, who can make the most untoward circumstances subservient to his gracious purposes.' At length they reached an island which was the best and pleasantest spot they had seen in that part of the world, and which they called

Montrose Island : however, three or four days after, they returned to Wager's Island, having been out upon the expedition just two months. They found that their huts had been visited during their absence by some Indians, who must have had communication with the Spaniards, because they knew the use of iron. A few days after, when they were upon the point of perishing with hunger, a party of Indians landed on the island from two canoes; and among them was an Indian of the tribe of Chonos, who lived in the neighbourhood of Chiloe, an island on the western coast of America, under the Spanish jurisdiction. This Indian was a cacique, spoke a barbarous kind of Spanish, and wore a stick with a silver head, being a badge of his authority delegated to him by the Spaniards. By good fortune, Mr. Elliot, the surgeon, could talk a little Spanish; and the cacique, upon being promised the barge, and every thing in it, as a reward, if he would conduct them to a Spanish settlement, agreed to the terms. The number of our adventurers was now reduced, by death and famine, to thirteen; and they set sail under the guidance of the cacique, whose name was Martin, and his servant Emanuel. The hardships of this voyage were so great, that three of their best hands died through fatigue and hunger, though the captain at that time had a large piece of boiled seal by him, of which he would suffer none to partake but himself and the surgeon.

Their fatigues were now redoubled; but while they looked upon their destruction as unavoidable, Mr. Byron discerned a canoe at a distance, in which was the Indian guide, who had left them for some time, and his wife. Six of the men by this time, with Emanuel, had run away with the barge, and all their arms and ammunition; so that only a light fowling-piece, which belonged to our author, was left them, with a few charges of powder. The fowling-piece was promised to the Indian as his reward, instead of the barge; and it was resolved that the company should be carried off in the Indian's canoe, though it would contain no more than three or four persons; but the Indian was to return for the rest. Captain Cheap and Mr. Byron, with the Indian, accordingly set out with the canoe; and after undergoing inexpressible fatigues, they landed near some wigwams, or Indian temporary huts. Our adventurer was left to shift for himself; and having now no choice left, he entered one of those huts, where he found a young handsome woman with an elderly one, who, after the first surprize at his appearance was over, treated him with great humanity, and broiled a large fish for him to satisfy his hunger, which it was far from removing. They then laid themselves down to sleep, and our author, when he awaked next morning, found the young woman

wan lying by his side. His hunger still continuing, his two patronesses treated him with some more of the same fare, and carried him a-fishing, a diversion which they practised with great dexterity.

‘It was my lot (says Mr. Byron) to be put into the canoe with my two patronesses, and some others who assisted in rowing: we were in all, four canoes. After rowing some time, they gained such an offing as they required, where the water here was about eight or ten fathom deep, and there lay upon their oars. And now the youngest of the two women, taking a basket in her mouth, jumped over-board, and diving to the bottom, continued under water an amazing time: when she had filled the basket with sea-eggs, she came up to the boat-side; and delivering it so filled to the other woman in the boat, they took out the contents, and returned it to her. The diver then, after having taken a short time to breathe, went down and up again with the same success; and so several times for the space of half an hour. It seems as if Providence had endued this people with a kind of amphibious nature, as the sea is the only source from whence almost all their subsistence is derived.’

Those sea-eggs are, in fact, a shell fish, in which are found four or five yolks (resembling the inner divisions of an orange) that are of a very nutritive quality, and excellent flavour. The two Indian ladies proved to be the wives of an old Indian, who, upon his return from an expedition, most unmercifully drubbed the young one, probably in a fit of jealousy. In a short time the cacique informing the captain and Mr. Byron that there was a necessity for their returning in his canoe to the place where they had left their companions, they set out to rejoin them; but found them in the utmost misery, which was by no means alleviated by captain Cheap’s behaviour, who, though he was treated with great distinction by the cacique and his wife, took no notice of the wants of the others; so that his behaviour was equally unfeeling and inhuman. The arrival of the Indians whom they had left, procured our sufferers some relief; but it was very short. The good women, however, notwithstanding the danger they ran, continued their kindness to Mr. Byron, who here gives us some account of their religious ceremonies, if such they can be called; as, during their performance, both men and women are seized with a kind of phrenzy. About the middle of March our author and his companions embarked with the Indians, but Mr. Elliot, their surgeon, died of hunger. After enduring great misery both by sea and land, in which Mr. Byron was three days at the oar, without any kind of nourishment but a disagreeable root, and without either shirt, shoe, or stocking, the Indians carried their canoes over land. In this journey Mr. Byron suffered ex-

cruciating hardships; he not only very narrowly escaped drowning, but was deserted by his companions, whom, however, after having been very roughly (not to say cruelly) treated by another party of Indians he accidentally met with, he afterwards rejoined. They then proceeded to the northward, but by very slow degrees; 'and (says he) as the difficulties and hardships we daily went through would only be a repetition of those already mentioned, I shall say no more, but that at last we reached an island, about thirty leagues to the southward of Chiloe.'

Having with great difficulty crossed a bay, and landed upon an uninhabited part of that island, after travelling for some time, our adventurers came to a house, where, considering what they had suffered before, their miseries may be said to have been at an end. The cacique who was their conductor, knew the Indians of a little village about two miles distant, who received them with great hospitality, treating them with mutton broth and barley-meal cake. Those Indians were subjects to the Spaniards, whom they detest; and both men and women were well featured, neat in their persons, and decently dressed. They dispatched a messenger to the Spanish corregidor at Castro, to know how they were to dispose of their three guests (for Hamilton had left the company for some time). The caciques were ordered to bring them to a certain place, where they were received by a party of Spanish soldiers. Their treatment from the Spaniards was far less humane than what they had experienced from their friendly Indians; but at last they were carried to Castro, where the corregidor (who was an old man, very tall, with a long cloak on, a tye-wig without any curl, and a spado of an immense length by his side) received them in great state and form, but treated them with cold hams and fowls, of which they instantly devoured as much as might have sufficed ten men with common appetites. Even for months after, they took all opportunities of filling their pockets with victuals, that they might cram themselves three or four times in the night. Their prison was the Jesuit's college, where the good fathers, who were only four in number, were very earnest that their guests would make them presents of any thing of value they might have saved. A party of thirty soldiers soon carried them to Chaco, which was the residence of the governor, where they were strictly guarded but tolerably well treated, and every house was open for their entertainment. 'They always (says Mr. Byron) spread a table, thinking we never could eat enough after what we had suffered, and we were much of the same opinion. The inhabitants, in general, are a charitable good sort of people, but very ignorant, and governed by their priests, and many of their women are handsome.' Our author next gives us a curious account of the manner of living and

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commerce of those Spaniards, who receive an annual ship from Lima; but the cargo is chiefly consigned to the Jesuits, who engross almost all the trade there. This part of the performance is very entertaining, and uncommonly instructive. The island is represented as about seventy leagues round, and is the most southern settlement the Spaniards have in those seas.

On the 2d of January, 1742-3, our adventurers (Mr. Hamilton having now joined them) embarked on board the Lima ship, which was bound for Valparaiso, where they anchored in the port the sixth day. They were carried prisoners before the governor, who confined them in the condemned hole. Captain Cheap and Mr. Hamilton were ordered to attend the president at St. Jago; but our author and Mr. Campbell must have spent their time very indifferently after their departure, had it not been for the humanity of the inhabitants. In a few days, they likewise were ordered to be sent up to St. Jago, which is the capital of Chili, and ninety miles from Valparaiso. They were received civilly by don Joseph Manso, the president, who sent them to the house where their companions resided; and the following quotation serves to prove, that the most exalted virtues are not confined to the most polished or the most learned people:

‘ We found them (captain Cheap and Mr. Hamilton) says Mr. Byron, extremely well lodged at the house of a Scotch physician, whose name was Don Patricio Gedd. This gentleman had been a long time in this city, and was greatly esteemed by the Spaniards, as well for his abilities in his profession as his humane disposition. He no sooner heard that there were four English prisoners arrived in that country, than he waited upon the president, and begged they might be lodged at his house. This was granted; and had we been his own brothers, we could not have met with a more friendly reception; and during two years that we were with him, his constant study was to make every thing as agreeable to us as possible. We were greatly distressed to think of the expence he was at upon our account; but it was in vain for us to argue with him about it. In short, to sum up his character in a few words, there never was a man of more extensive humanity. Two or three days after our arrival, the president sent Mr. Campbell and me an invitation to dine with him, where we were to meet admiral Pizarro and all his officers. This was a cruel stroke upon us, as we had not any cloaths fit to appear in, and dared not refuse the invitation. The next day, a Spanish officer belonging to admiral Pizarro’s squadron, whose name was Don Manuel de Guiror, came and made us an offer of two thousand dollars. This generous Spaniard made this offer without any view of

ever being repaid, but purely out of a compassionate motive of relieving us in our present distress. We returned him all the acknowledgments his uncommon generous behaviour merited, and accepted of six hundred dollars only, upon his receiving our draught for that sum upon the English consul at Lisbon. We now got ourselves decently clothed after the Spanish fashion; and as we were upon our parole, we went out where we pleased to divert ourselves.

We are next entertained with a description of the country, which is represented as one of the most agreeable on the globe, as well on account of its climate and productions, as for the social virtues and accomplishments of the inhabitants. 'The women are remarkably handsome, and very extravagant in their dress. Their hair, which is as thick as is possible to be conceived, they wear of a vast length, without any other ornament upon the head than a few flowers; they plait it behind in four plaits, and twist them round a bodkin, at each end of which is a diamond rose. Their shifts are all over lace, as is a little tight waistcoat they wear over them. Their petticoats are open before, and lap over, and have commonly three rows of very rich lace of gold or silver. In winter, they have an upper waistcoat of cloth of gold or silver, and in summer, of the finest linen, covered all over with the finest Flanders lace. The sleeves of these are immensely wide. Over all this, when the air is cool, they have a mantle, which is only of bays, of the finest colours, round which there is abundance of lace. When they go abroad, they wear a veil, which is so contrived, that one eye is only seen. Their feet are very small, and they value themselves as much upon it as the Chinese do. Their shoes are pinked and cut; their stockings silk, with gold and silver clocks; and they love to have the end of an embroidered garter hang a little below the petticoat. Their breasts and shoulders are very naked; and, indeed, you may easily discern their whole shape by their manner of dress. They have fine sparkling eyes, ready wit, a great deal of good-nature, and a strong disposition to gallantry.'

It is with regret we find ourselves unable to quote any farther account of this paradise of a country; we can only inform the reader, that on the twentieth of December our four prisoners embarked on board the *Lys* frigate, a French ship belonging to St. Malo. Though they met with many adventures and distresses in their voyage to France, where they came to an anchor in the Brest road on the thirty-first of October, yet they were not so remarkable as those they had already undergone. When they landed at Dover from a Dutch dogger, the master of which they were obliged to pay before-hand, they were so

destitute

destitute of money, that our author had not wherewithal to pay his turnpikes, which he was obliged to bilk by riding as hard through them as he could. When he came to the Borough, he hired a coach to carry him to his brother's house in Marlborough street; but he found it shut up, and he was forced to borrow money to pay the fare from a neighbouring tradesman, who directed him to his sister the countess of Carlisle's house in Soho square, where, after some altercation with the porter on account of the oddity of his dress, he met with a joyful and affectionate welcome.

After what we have already observed concerning this publication, it would be superfluous to recommend it to the notice of the public; for curiosity must impel almost every man, who can read, to peruse it. Its stile and manner is such as may be expected from a man of quality and education, being every where clear, perspicuous, and well suited to its various scenes, either of distress or festivity. Upon the whole, we think the author has suffered more in his own person than any man now living, and deserves the highest preferment his profession can admit of, not only on account of the hardships here described, but for the subsequent services he has performed to his country.

III. *The Grecian Orders of Architecture Delineated and Explained from the Antiquities of Athens. Also the Parallels of the Orders of Palladio, Scamozzi, and Vignola. To which are added, Remarks concerning Public and Private Edifices, with Designs.* By Captain Stephen Riou. Folio. Pr. 1 l. 5 s. Nourse.

THE manner of building practised in any country is, in fact, a public exhibition of the spirit and genius of the inhabitants. If propriety and elegance distinguish it, the result is beauty, and the spectator is delighted; if those qualities are wanting, the most splendid production of wealth will appear only costly deformity, instead of real magnificence.

The planning and decorating of buildings is the business of architecture; an art which is generally supposed to have attained its highest improvement, many ages ago, amongst the Grecians, from whom the three orders, esteemed the most excellent inventions which have graced this art, have been transmitted to us, by means of the writings of Vitruvius, and of those remains of Roman magnificence in which the Grecian manner was imitated, and which, even to this day, at once astonish and instruct us.

The reputation they have obtained is so great, as to interest every civilized nation of Europe in the study of this art; professed and repeated attempts have every where been made to restore

restore the orders of architecture to their original purity ; and to retrieve, as far as might be possible, the exact forms and proportions which the ancient Grecians of the best ages, and in their most approved buildings, had assigned to these orders.

But it is a truth, that none, not even the most industrious and ingenious amongst the writers on this subject, had seen any one ancient building which could be deemed a real, absolute Grecian production, or had even procured from any of the different parts of Greece, the exact form or measure of the parts constituting an order, till Mess. Stuart and Revett visited Athens, and measured and delineated the antiquities remaining there, one volume of which has been since published. The public then saw, for the first time, some genuine, simple, Attic forms of Doric, Ionic, and Corinthian composition.

Till that time, the ruined remains of Roman magnificence, and the writings of Vitruvius, were the guides which the best authors had followed in this intricate investigation ; but Vitruvius is frequently obscure, and, except Desgodetz, we do not remember to have seen one who has given us the Roman antiquities without a large mixture of conjecture and inaccuracy ; although it is obvious from any of them, that the architects employed by the ancient Romans did not scrupulously attend to the precepts laid down by Vitruvius, and that they even practised licences which he condemns : nay, since the Antiquities of Athens have been published, we also find they deviated from the Grecian originals, of which they were once esteemed faithful copiers.

The modern architects, though they have generally acknowledged their obligations to Vitruvius, have seldom adhered strictly to his precepts ; and though they express their admiration of the ancient Roman buildings, they have disdained to be servile imitators of them, and fancied that their own stock of genius could furnish them with improvements on those superb and beautiful examples ; but whenever they have ventured to proceed without these guides, we now see they have only wandered yet farther from that tract which the Grecian architects had established, and differ more than even the remains of ancient Rome, from those examples of Attic taste, which have been for many ages so much praised, and for a long time so much wished for.

Our limits will not permit us to expatiate farther on this subject at present ; we shall therefore content ourselves with observing, that an important question arises from what we have already said ; viz. it remains to be determined which of the three manners of building, the Roman, the Athenian, or the modern, is to be preferred ? Each has its partizans. The
author

author before us, having viewed them all, professes himself a strenuous advocate for the Athenian. He observes, that no complete examples of the Doric and Ionic orders are to be met with at Rome; and that therefore those who have endeavoured to restore those orders on the authority of the ruined edifices remaining there, have not entirely succeeded in their attempts; that Athens has been neglected by the studios of this art, till Mess. Stuart and Revett visited that city; and he bestows many commendations on a description of the Athenian antiquities, published by those gentlemen.

‘ From these Antiquities (he tells us) it is attempted in this treatise to establish documents for the three orders, and to make a modular division of all their component parts for practical uses; what little differences may be observed, were only admitted to avoid fractions in their professional altitudes, which are fixed at so many entire diameters; the character of every member in each order is strictly preserved, because otherwise the specific distinctions in the three different modes, would be confounded and out of place.

‘ While we are modulating the orders from unquestionable originals, it would be an unpardonable slight to the only writer of antiquity upon this subject, whom time and accidents have not destroyed, if we did not introduce him: Vitruvius is too respectable an author not to be quoted in a work of this nature, and though a Roman, he has said all that was possible in favour of Grecian architecture; and has delivered, with the necessary rules, its origin and progress.

‘ We have made use of De Laet’s edition, *cum notis Philandri*, *Amst.* 1649, for the quotations we have given; and whenever we have met with any doubts about the numeral characters, we have taken the liberty to alter them, as other commentators have done, for the extents of the tetrastryle, hexastyle, Doric fronts, the heights of the Doric and Ionic entire columns, the Ionic capital and base, &c. For our justification we can say, that we have only hazarded to rectify these modular divisions from the edifices themselves, which Vitruvius would have acknowledged of prior and more certain authority: and the essential and characteristic members in each order, as we have traced them, will be found conformable to his written prescriptions.’

Mr. Riou next gives a list of the manuscripts of Vitruvius, to be found in England, of ten Latin editions of that author, and of nine translations, supposing that such information may be acceptable to many of his readers; a supposition in which we think he will not be mistaken.

After

After having thrown out some very severe, though not unjust, strictures upon those bricklayers, stone-masons, and carpenters, who assume the title of architects, (he might with equal justice have included plaisterers, cabinet-makers, and gardeners, in this censure) he goes on to explain the method and scope of his work as follows:

‘ Having finished what relates to the delineation and explanation of the orders, we pass on to some general remarks, and cursory practical considerations concerning public and private edifices, and to give a description of ten plans with their elevations, which concludes the volume. And as in the introduction to the orders, we have given some short notices of the most celebrated restorers of architecture in Italy, it was judged not altogether improper to collect some brief accounts of eminent British architects; we have transcribed what is sufficient for our purposes, partly from that valuable work *Biographia Britannica*.’

Our author concludes his preface with observing, that if the prints which accompany this work (of which there are twenty-eight, besides head and tail-pieces) had been on larger scales, and finished in a higher manner, it would have considerably advanced the price, without any adequate advantage to the intelligent reader. We must however wish, that some of his plates, particularly the third, eighth, and thirteenth, had been executed with greater accuracy and neatness.

To the preface succeeds an introduction, in the beginning of which Mr. Riou thus describes the progress of art in general towards perfection, and the causes of its corruption and decline.

‘ When we survey the progress of genius either in the practices of art or the speculations of science, we find they never received their perfection from the same man who gave them birth; new inventions, however valuable, have for the most part been produced in a rude and defective state, and have in process of time, little by little, received from the skill and industry of others, such additions and improvements as were necessary to give them all the perfection of which they are capable.

‘ On the other hand, it has not frequently happened that the arts, instead of making any due advancement, even lose the advantages which only a long series of years, and the unremitting assiduity of true genius, could obtain, for during an age of turbulence and distress, no attention is bestowed on them; abuses creep unnoticed into the practice, and with the decline and ruin of empire, the arts themselves decay and perish: neither is this the only misfortune to which they are exposed, for such is the weakness of human nature, that in less

calamitous times than those we have supposed, the imagination may be vitiated, all sound judgment perverted, and our pursuits led out of their proper track, by the presumption of the ignorant, the plausible arguments of false reasoners, or that propensity with which the inconsiderate are determined to follow the ungovernable and unrestrained career of a fancy animated with the rage of novelty, though fertile only in trifles and absurdities.

‘ Such vicissitudes have happened to the art of which we are about to treat, as will appear from a view of what will be briefly offered on this subject.’

He then traces a slight sketch of the state of art in the earlier ages, and among the more ancient people, and proceeds to the Grecians, of whom he says, ‘ During the prosperous times of their commonwealth, they were a nation of all others at that time in the world the most ingenious and the most cultivated. They seem to have been endowed with the greatest propensity to the arts, and to have felt the strongest natural aversion to whatever favoured of inelegance and barbarism; their country was styled the mother and nurse of art and science. It is this nation which challengeth to itself the system of those three modes of architecture afterwards named the Doric, the Ionic, and the Corinthian orders, thus denominated from the places where they were either invented, or first received into use; during the practice of some ages, they acquired all the improvements the Grecian genius in its greatest vigour could bestow; the imitations of such examples, it may be presumed, will ever excel all other inventions.

‘ When the Roman state had attained to the highest pitch of its glory, and the most cultivated as well as most powerful nations were subdued, and were considered only as provinces of that mighty empire, the inhabitants of Italy distinguished themselves as well by their love and study of the fine arts, as by their skill in arms, in both of which they must be allowed to stand next after the Grecians: it is then first to Athens, and afterwards to Rome, that the modern world owes the method of culture for every refinement; but at the same time it is proper to observe, that the Romans, either through ignorance or pride, not content with the orders and dispositions of Athenian architecture, ventured at several licentious alterations; they tacked two spurious orders, the Tuscan and the Composite, the last called also Latin and Roman, to the three genuine ones, which alone are sufficient to answer all the purposes in building, and which can never fail of obtaining the preference whenever they are examined by an attentive and intelligent spectator. It is matter of great regret to the investigators

vestigators of this art, that among the writers of antiquity we find little on which to fix our ideas, or form our taste. The writings of Vitruvius Pollio have been transmitted down to us: this classic author flourished about the DCC year of Rome, in the reigns of Julius Cæsar and of his successor Augustus. To the latter he dedicated his ten books of architecture; and to these, next to the vestiges of ancient edifices, posterity remains indebted for many successful attempts to restore architecture in its original simplicity and beauty. Nor besides Vitruvius were wanting other ingenious men, who in their writings had probably given many illustrations and maxims of their art. Several of their names have descended down to us, but their writings have perished: yet what sort of artists they were, if their books have not remained to inform us, their works in many noble edifices, still remaining, give faithful testimony to their merit, and chiefly in Greece and Italy, where this profession was better preserved, and maintained its reputation; so that for the course of about two centuries from the days of Augustus, the manner and style of building remained unaltered, although the false taste for internal decorations was prevailing even in the time of Vitruvius. Tacitus informs us in general, that there were no persons of great genius after the battle of Actium; but in the decline of the Roman empire, such a decline and change seemed also to affect the intellects of individuals, whence learning and all the fine arts, which had flourished to admiration, and for so long a period, fell into disrepute, and were absorbed by the barbarisms which overwhelmed the land. Architecture soon saw itself miserably transformed; every good mode thereof was overthrown and spoiled, every true practice corrupted, its antique graces and majesty lost, and a manner altogether confused and irregular introduced, wherein none of its former features were discernible.

* *The Goths prevailed!*

* At last came the fifteenth and sixteenth centuries of the Christian æra, so glorious for the restoration of literature and arts; then it was that many happy minds, shaking off the rust of ignorance, and freeing themselves from the chains of indolence which had fettered the preceding generations, recalled again into life all the fine arts, and all the finest faculties and rules, so that it seemed as if the taste of old Greece and Rome was revived in its true splendor and dignity.*

Those ingenious men whose labours contributed to restore architecture in Italy, are next briefly mentioned; the question why the architecture of Greece and Rome should be preferred to the other modes of building, is examined; some account is
given

given of the Gothic; and the Introduction concludes with the following observation:

• Although it is true that the proportions and forms of architecture are, in some degree, arbitrary, and not of the number of those things which have a natural, precise, and positive beauty, like the concords of musical tones, &c. yet as they are established upon principles long since received, and likewise by what among the artists is called *costume*, the eye, once familiarised with them, is shocked at any essential deviations, their beauties becoming very distinct and forcible; add to this, that, for above these two thousand years, it has been beyond the power of human abilities, not only to introduce a new order, but even the least moulding or member, whereof the pattern is not already given.

• The strong, the mean, and the delicate style of building cannot be fixed at any other terms, than nearly at those observable in the Grecian orders; since, if you were to begin the progression much above what they have established, it would destroy their very mechanical principles and distinctions; for if instead of 8: 10: 12, which the author of this treatise has ventured to assign, you take 12: 15: 18, diameters for the entire altitudes; in these two last terms, either the columns would run into an excess of height, or the entablature into an unwarrantable heaviness: both the appearance and mechanism of such constructions must be rejected upon the slightest examination; but the nearer you approach the true terms assigned, as the best moderns have done, the errors gradually become less sensible: yet why should we seek after any other equivocal measures, when we can obtain the most desirable characters and quantities from indisputably authentic Attic models?

Thus much for the Introduction to this work: in a future Number we shall examine the justness of our author's precepts, and the propriety of his remarks, in many of which we find him singular; particularly in the height he assigns to the Doric column; the mutules and drops with which he decorates his cornice; the angular triglyph in his freeze, and the omission of the hypotrocheliun or collarino; the entablature without dentels in the Ionic order, and the manner of designing the volute of that capital; the entablature of his Corinthian, and, above all, the peculiar pedestal he has given to it, the breadth of whose die does not exceed the diameter of the fillet at the bottom of the column.

[*To be continued.*]

IV. *Expe-*

IV. *Experimental Essays on the following Subjects: I. On the external Application of Antiseptics in putrid Diseases. II. On the Doses and Effects of Medicines. III. On Diuretics and Sudorifics. By William Alexander, Surgeon in Edinburgh. 8vo. Pr. 5s. Dilly.*

THE first of these Essays treats of the external application of antiseptics, and contains several experiments proving the reality of such medicines entering the bodies both of living and dead animals by the skin, and either preserving them long sweet, or restoring them from a state of corruption. In experiments first, second, and third, three dead putrefying rats were immersed in a decoction of Peruvian bark in which some nitre was dissolved, when, after a period of immersion proportionable to the different degrees of putrescency in the several animals, they all became perfectly fresh. In experiment fourth, two putrid mice were sweetened in the same manner; the one by repeated affusions of a decoction of camomile flowers, and the other by a pretty strong solution of camphire in lime water. When the rats which had been recovered from putrefaction were opened, it appeared, that though the external parts were perfectly sweet, yet the intestines retained a small degree of foetor, and a considerable degree of lividity, or rather blackness: and upon remaining about twelve hours in a bath of the same kind as that in which they had formerly been immersed, the foetor went entirely off, but the lividity remained still the same. The two mice being likewise opened, their intestines had the same livid colour, but were perfectly free from putrefaction; which last circumstance was imputed not to any difference in the antiseptics made use of, but to the mice being smaller, and more easily penetrated by the bath than the rats. This remarkable difference between the bodies of dead and living animals recovered from putrefaction, that the lividity in the former remains indelible against all the force of antiseptics, while in the latter, a gangrened part is always restored to its natural colour, has suggested to the ingenious author the following rational observations on that subject.

‘ Lividity on a living animal seems, as far as I can observe, to arise either from an extravasation of blood happening in consequence of some violence done to the solids by external force, whereby they are ruptured, so as to allow their contents to pass into the interstices of the muscular fibres; or in consequence of an inflammation, when the red globules of blood are violently pushed into the lymphatics. In both these cases the stagnating blood soon loses its natural colour, becomes first livid, and afterward black. But in a dead animal, so far as I have been
able

able to discover by dissections, the firmness of the solids was always very much destroyed, and the lividity seemed to have arisen from the fluids and solids having joined together to constitute an indistinct and grumous mass: and this I imagine will lead us into the reason, why the natural colour is restored to a livid part of a living animal when recovered from putrefaction, and not to that of a dead one. For, in a living animal, the solids being generally unhurt, the extravasated matter is taken up by the absorbents, and enters again into the blood: but when it happens that the solids come to be affected also, the whole morbid part is then separated from the sound body by means of suppuration; whereas, in a dead body, the solids and fluids being both equally affected, and no circulation going on, nor any active power existing to throw off the diseased part, the colour once lost can never be regained, as we can never unmix, and restore to their proper places, the solids and fluids, upon which this natural colour seems very much to depend. All that we can therefore do in this case is, by the application of antiseptics, to put a stop to that fermentative putrefaction, whereby the solids and fluids are blended together into a mass.'

Though it is incontestible from the experiments above mentioned, that the bodies of animals may be recovered from a great degree of putrefaction, yet if that state be too far advanced before any attempt is made to stop it, neither a whole animal, nor any part of it, can be freed from corruption. 'I allowed a rat, says our author, to grow considerably more putrid than any of the former; but all the methods I could use did not seem in the least to have sweetened it; tho', indeed, they retarded the progress of the putrefaction, and kept the animal pretty nearly in the same state in which it was at the beginning of the experiments. But there is a state of putrefaction, a few degrees beyond this, which it is impossible even to retard, and where no methods can save the texture of the parts from running into, almost, immediate dissolution. This should teach every one always to call in proper assistance, as soon as possible, in putrid distempers; for, in their first stage, they will, perhaps, easily yield to judicious remedies; in their second, the case is at best but doubtful; and in the last, the patient is always irrecoverably lost.'

The next experiment is on a rabbit, which being killed, was immersed to the middle in a very strong solution of nitre, where it remained for twelve hours in a heat of about 96 degrees. It was then taken out of the bath, skinned, and two drachms of its flesh from the part which had been immersed in the solution, and the same quantity from that which had been kept above the surface of it, were put into separate gallipots,

with two ounces of pure water, and set in the same heat as formerly. Upon standing twenty-four hours, the piece last mentioned began to putrefy; but the other was not changed till six hours after, and even then it putrefied more slowly.

In order still farther to ascertain the certainty of antiseptic liquids penetrating the skins of animals immersed in them, we are presented in the next number with a curious experiment on living subjects. A rabbit was immersed to the neck, for the space of fifteen minutes, in a solution of nitre, heated to 110 degrees; care being taken that none of the liquor should enter by its mouth. The creature shewed no signs of uneasiness, either in the bath, or when it was taken out. Eighteen hours after, it was again immersed for half an hour, in the same solution, heated to the degree of 105; toward the end of which time it seemed very uneasy, and was supposed to be sick; but on being again taken out, it appeared perfectly well. In two hours it was killed, and a piece of paper, steeped in the serum of its blood, and dried by a slow fire, being exposed to the flame of a candle, immediately caught fire, sparkled, and emitted a bright flame like nitre, shewing the blood to be impregnated with that salt. This rabbit was now skinned, and hung in a cool closet, a yard distant from another rabbit which had been killed at the same time, but never subjected to any immersion. On the sixth day, lividity, and other symptoms of putrefaction, were evident on the neck of the rabbit which had not been bathed, and even discernible on several other parts of its body: some small degree of lividity was likewise visible on the neck of that one which had been bathed, but none on any other part, nor did it smell half so disagreeably as the former, which, though they both putrified much more slowly than was expected, continued evidently the most foetid.

From all these experiments, the author reasonably infers, that if rats, mice, and rabbits, whose skins are all very closely covered with hair, and not nearly so porous as those of men, should under these disadvantages absorb a sufficient quantity of an antiseptic, either to recover the animals from putrefaction, or preserve them long from its influence, the human skin must be endowed with still a greater power of absorption: so that if the effect of an antiseptic be proportioned to its quantity, there is much more reason to hope for its operation on the human subject, than on any of these animals.

From this plausible conclusion, the author proceeds, in a subsequent experiment, to determine nearly the quantity that would be absorbed by the whole surface of a human body, when the fluid was of a given strength, and applied for a given time.

For

For this purpose, he dissolved four ounces of nitre in four pounds of water, and heated the solution to 100 degrees of Fahrenheit's scale. He then rubbed one of his hands with a hard cloth, and putting it into the solution, as far as the lower extremities of the radius and ulna, kept it there for fifteen minutes; when weighing the solution, he found that it had lost an ounce and a half, (including what had passed off by evaporation) and the remaining nitre, when crystallized, weighed only two ounces. The surface of his hand had imbibed no more than an ounce and a half of the solution, and yet two ounces of the nitre, which constituted a part of it, were lost; which exceeded by half an ounce the whole quantity absorbed. This induced him to suspect, what he found confirmed by a future experiment, that the nitre, as well as the water, had evaporated in the boiling: from whence he concluded, that only a quantity of it, proportionate to the quantity of water in which it was dissolved, could be absorbed; and institutes a calculation of what the whole body would absorb, from that which was absorbed by one hand.

‘ When one ounce of nitre is dissolved in one pound of water, the proportion of nitre to that of the water, is nearly as one to sixteen; and therefore every ounce of water contains nearly half a drachm of nitre. One ounce and a half of the fluid was absorbed by my hand, which ounce and a half contained forty-five grains of nitre. Now, allowing that the surface of my hand is to the surface of my whole body as one is to sixty (which is a very moderate computation); and taking it for granted also, that all the surface of my body will absorb equally with that of my hand (which it certainly will do at the least, as it is constantly covered, and on that account more porous than my hand, which is almost always exposed to the air); it follows, that if my whole body had been immersed for the same space of time, in a solution of the same strength, it would have absorbed ten pounds five ounces of it; and this ten pounds five ounces would have contained 2700 grains, that is, five ounces five drachms of nitre, which is indeed a very large quantity. But if the solution was made stronger, a quantity still much larger might be imbibed in the same manner. It may, indeed, be objected, that even this quantity received immediately into the blood would, perhaps, prove fatal; or, if not so, that it would, at best, be a dangerous experiment to attempt it. But, in my opinion, there is very little harm to be dreaded from it; and if there is, a solution of whatever strength we please, can easily be at any time prepared, the use of which can be productive of no mischief. Or a decoction of

bark, or some other antiseptic vegetable substance, may be used instead of the nitre; and then it is impossible that we can have any thing to fear. Though, even supposing the experiment to be dangerous, I think the known fatality of putrid diseases would fully authorise a person to make it; for it is certainly much better to try every thing which has the smallest chance in desperate cases, than to abandon a patient to certain death.'

Our author, in several succeeding experiments made upon himself, both previous and subsequent to immersing his feet for some time in a warm solution of nitre, and a decoction of the Peruvian bark, has clearly ascertained, that his urine was much impregnated with the nitrous salt, and attained a remarkable quality of preserving animal substances long from putrefaction: and produces an instance of having cured a labouring man of an ague, by bathing in a decoction of the bark. At the same time he informs us, that his intention in making this experiment, was not with a view to introduce a custom of curing agues by any external application. 'I am conscious, says he, that it would be attended generally with too much expence, and always with a trouble which few people would submit to. Besides, it has not, perhaps, advantages enough over the internal method, to deserve to be preferred to it. What I had chiefly in view, was to discover a method of introducing a large quantity of any antiseptic more immediately into the blood, in putrid diseases, than when taken by the stomach; which I looked upon as a considerable improvement in medicine: and I hope I have, in some measure, obtained my wishes.'

The ingenious inquirer proceeds next to investigate the opinion of several authors concerning the effects of heat in producing or assisting putrefaction; and, after many learned arguments, concludes, that '*no reasonable degree of heat applied to the body of an animal, has a power of producing or augmenting putrefaction in it, provided that the air it breathes be kept cool and circulating.*'

As these new experiments on the external use of antiseptic medicines abound with inferences of the highest utility in the cure of putrid diseases, we shall recapitulate the advantages resulting from them in the author's own words.

'As I think I have made it appear, by what has been said above, that the degree of heat requisite to make an antiseptic bath penetrate the skin, cannot possibly do any harm in a putrid disease; and as I have plainly proved that dissoluble antiseptic salts, and even the particles of antiseptic vegetables in a decoction,

decoction, do penetrate the human skin in pretty large quantities; I shall now conclude the present Essay, with a view of the uses that may be made of this discovery.

‘ In the first place, it appears to me, that it would be an excellent means of preserving the body from an epidemic pestilential contagion; as also from the particular contagion of a jail, or any other confined place; as the body, by two or three times bathing, might be so well stored with antiseptic particles, as to enable it to expel or destroy any septic ones that might find entrance, either by the lungs or otherwise.

‘ Secondly, Bathing in antiseptics, as above recommended, and receiving the steams arising from them into the lungs, would certainly prove very powerful auxiliaries to their internal use; and by the conjoined force of these methods taken together, perhaps the progress of a disease might be stopped, which would prove too powerful for any of them alone.

‘ Thirdly, It affords at least a probability of sometimes saving a patient from the jaws of death, when internal remedies have failed, or when they cannot be retained in the stomach or intestines, in consequence of which no benefit can be expected from them.

‘ Fourthly, It points out an easy and safe method of curing the agues of children, who are too young to take so disagreeable a medicine as the bark, or even of adults who have a natural antipathy to it; of whom there are not a few to be met with, though there are still more who have acquired an aversion to it, and would submit almost to any other method, however troublesome, rather than be obliged to swallow it.

‘ These, I think, are the principal cases in which the external application of antiseptics will take place. The advantages which they have, when so applied, over the internal method, I have already hinted at: they are, *first*, a much greater quantity of the antiseptic can be conveyed into the blood in this way, than when it is taken into the stomach. *Secondly*, Here they enter more immediately into the blood, than when obliged to go through the tedious course of chylicification and sanguification. *Thirdly*, The particles of an antiseptic which enter into the blood in this way, are much less altered from their original nature, than those which enter into it after they have undergone the action of the stomach, of chylicification, and sanguification. And, *lastly*, No case or condition of the patient can prevent us from making this application; whereas several accidents may put it intirely out of our power to avail ourselves of the other.

‘ But neither from these very great advantages attending the

use of antiseptics externally applied, nor indeed from any thing that I have said in this Essay, would I be understood to mean, that the internal use of such medicines ought to be totally neglected. When nature is attacked by so potent an enemy as putrefaction, all the auxiliaries that can be brought to her assistance will be necessary; and therefore I would recommend both these methods joined together, not only at the beginning of the attack, but even when a person has been in an infected place, with this caution only, *always to let the primæ viæ be first cleansed.*

The second Essay is on the doses and effects of medicines. 'It had been long my opinion, says our author, that a great variety of things were retained in the materia medica, which were either altogether useless, or given in such trifling doses, that little or no benefit could reasonably be expected from them. The fame of many of our present medicines has arisen from accident; and still more of them, perhaps, have been introduced into practice by the *ipse dixit* of some celebrated person, who himself, with an assuming air of knowledge, had only asserted what he had learned by custom, heard by tradition, or taken from the authority of another. In this manner, by much the greatest part of the remedies at present made use of, have been handed down to us from our ancestors, and through a long succession of ages, their nature and virtues have escaped examination: Custom has given them a sanction, which Credulity has rendered still more sacred; and Indolence, considering it as the shortest and easiest road to science, to make use of the observations of others, has slothfully folded her hands, and declined the tedious way to knowledge by experiment and examination.'

There is certainly no subject more worthy the attentive investigation of physicians, than the virtues of the materia medica, since entirely upon these, and the right application of them, the cure of all disorders must depend: and what opinion ought we to form of the efficacy of subordinate medicines, when we find, from the repeated experiments of this assiduous inquirer, that those of the greatest estimation for their extraordinary qualities and activity, have been taken in such large doses as are reckoned noxious to the human constitution, without producing any obvious effects? The experiments in this part of the treatise being very numerous, we must refer our readers to the Essay itself, where judgment and ingenuity are equally conspicuous; while we presume, in the name of the public, to return thanks to the author, who prosecuted, even to the hazard of his life, an application to the improvement of physical knowledge; and congratulate him on his recovery
from

from that dangerous situation into which he had been thrown in ascertaining the doses of camphire.

The third Essay is employed on the subject of diuretics and sudorifics, and abounds no less than the two former parts of the treatise in discoveries of the most important nature. Our author seems to evince, from several experiments, that there is a certain degree of heat, correspondent to the particular constitution, which is absolutely necessary to procure an evacuation by sweating; though that degree is not the same in all persons, nor in the same person at all times.

‘ If there is therefore an exact sweating point in every person, this easily explains to us the reason why cold water often acts as a sudorific: for if the heat of the person who takes it be at that time considerably above the sweating standard, a sufficient quantity of the water will reduce it to the standard, and so procure the sweat: and warm water, or any warm liquid, will have the same effect when the heat is below it. It is upon this principle, and no other, that we can give a reason why a large draught of cold water, earnestly longed for by the patient, has often been the happy means of an almost instantaneous sweat in ardent inflammatory fevers, after all the common warm methods had been attempted in vain. It would therefore seem, that the practice of denying the use of cold liquids to people in these distempers, is so far from having its foundation in reason or the nature of things, that, after proper examination, it will be found pernicious and ridiculous.

‘ Whenever a person has a strong, full, and frequent pulse, attended with great thirst, a parched dry tongue, and a violent sensation of heat, cooling medicines seem plainly to be indicated by nature; and, pursuant to her indications, physicians have time immemorial been accustomed in these cases to prescribe them. But, which is amazing, even when the strongest coolers have been indicated, and even when they have taken the greatest pains to select them, they have always given them in a warm vehicle; so inconsistent is the practice of physic often with itself, and in this case, I think I may add, so irreconcilable to reason and sense. The patient himself may often feel a very great heat and thirst, his tongue may be parched and dry, and yet the heat may be below the standard of health; therefore the proper exhibition of coolers requires caution and judgment, as in this case they would certainly do hurt. But when along with these symptoms there is a strong, frequent pulse; when the mercury in a thermometer applied to the surface of the body, arises very considerably above the degree of blood-warm; I would then venture not only on the use of cold water alone, but also on giving the strongest coolers

along with it: I think I should only follow what nature pointed out to me, in so doing.

This curious observation of a standard degree of heat, at or about which alone a sweat can be produced, and above which, the drinking of warm water shall oppose the evacuation, as that of cold, on the contrary, will forward it; affords not only a plausible rule in regulating the use of diaphoretic medicines, but likewise points out the cases wherein the formerly celebrated, though now disused, practice of giving cold water in fevers, may actually prove advantageous.

The limits of this publication will not permit us to give a sufficient idea of the substance of a treatise so replete with novelty, ingenuity, and importance; we therefore recommend the Essays themselves to the attention of all our medical readers, who must peruse them both with profit and pleasure.

V. *Fables*, by William Wilkie, D. D. *Professor of Natural Philosophy in the University of St. Andrews.* 8vo. Pr. 4s. Dilly.

THAT fable is a pleasing and efficacious method of instruction, none will deny, except those who aim to render themselves conspicuous by contradicting the general opinions of mankind. Such, however, are the sentiments of a modern philosopher, who, in his Treatise upon Education, declares fables to be dangerous to the morals of youth, and as such refuses to intrust them to his young Emilius. To enumerate his objections would be needless, and to refute them trifling. Notwithstanding every argument adduced against them, fables will still be written, and still read; and nothing we could urge in their defence, would cause them to be written or read with any greater alacrity. We will only observe, that fables may be as well tolerated as every other composition of amusement; and that supposing they do not furnish us with useful maxims of moral conduct, yet if they minister innocent delight, they have at least the negative praise of promoting virtue by keeping us from vice.

To do Rousseau justice, however, he has discovered that the fabulists are sometimes false to the cause of virtue, and that the moral of their apologue is sometimes destructive of morality. It must be confessed, they too frequently found their instruction upon maxims of *worldly wisdom*. Hence we find their compositions so often employed in holding up fraud for imitation, in opposition to guileless simplicity; and hence we are so often taught to blunt the feelings of humanity, when they interfere with our immediate gratifications. The single circumstance

cumstance of the fox's being the hero of the fable, is sufficient to render their lessons sometimes suspicious. Here, then, we must join Rousseau in condemning the fabulist, when detected in betraying the cause he undertakes to defend. Whatever excuses may be offered for his deficiency in positive precepts of virtue, no apology should be pleaded for his positive precepts of depravity. Still, however, we are not to argue against the use of a thing from the abuse of it; and the fable may be well intrusted to the perusal of youthful innocence, as it is *naturally* capable of conveying the purest instruction, and most undefiled morality.

From the number of fables with which every nation abounds, we should be led to infer an easiness of execution. But perhaps the truest inference would be, that in the fable there is something agreeable to our nature, as combining in it the united powers of pleasure and instruction. To a *true* composition of this kind, there are certainly required abilities which do not center in every writer; as, among other qualifications too tedious to be mentioned, the author must be possessed of no inconsiderable powers of fiction, superadded to a knowledge of manners; and a knowledge of manners Aristotle has declared to be of most difficult attainment. That it is not in the power of every one to succeed in this species of composition, may be learned from the miserable collections with which our language in particular is disgraced.

The Fables before us are written in imitation of Gay, whom our later fabulists seem to agree in establishing as a model. For this agreement, however, it may be difficult to assign a reason; nor perhaps can it be accounted for upon any other principle than that of imitation. But surely it has been sufficiently considered, that he who imitates another, writes under many disadvantages. We are already in possession of that which he only professes to resemble; and they who have the original are seldom solicitous about the copy. The mind naturally acquiesces in the contemplation of an object to which habit has conformed us; nor do we easily suffer ourselves to be called off by another to which we are strangers, tho' it may solicit our attention by every possible allurements. Upon the original we fix our eye as the invariable standard; to deviate from him is to err, though perhaps by that deviation we do not wander into a wrong path, but pursue another which conducts us sooner and more pleasantly to our end. To imitate is to follow; to sail within the map, when we ought to launch into untried seas; to own ourselves the slave, when we might be the monarch; to assist in a triumph, when we might lead it. Such are the difficulties, and such the scanty limits of imitation.

We

We would not, however, be thought to represent Mr. Wilkie as possessed of no merit, except that resulting from imitation. We must acknowledge, on the contrary, that in many respects he rivals his master. And first, in general easiness of expression he would not suffer by a comparison with Gay, who has been admired as much for this, as upon any other account. This will appear to be no inconsiderable point gained, when we recollect that the familiar style is what many attempt, and few attain. It allures us in the prospect, but deceives us in the execution. Of all writing the difficulties increase in proportion as the subject and manner are best understood. In the superior kinds of composition, tumour may pass for grandeur, and extravagant for elevated sentiment; but of that species of writing which proposes to treat of familiar things in a familiar manner, every reader can judge, because every reader understands.

From the manner and expression we pass to the sentiment. Of these it would be both invidious and superfluous to observe, that though they are always just, yet they are not always original. Sensible of this objection, the author has endeavoured to obviate it.

‘ You say ’tis vain in verse or prose
To tell what every body knows,
And stretch invention to express
Plain truths which all men will confess :
Go on the argument to mend,
Prove that to know is to attend,
And that we ever keep in sight
What reason tells us once is right ;
Till this is done you must excuse
The zeal and freedom of my Muse
In hinting to the human-kind,
What few deny, but fewer mind.’

To these arguments we may add, that some are formed to propose new maxims, whilst others find themselves more adapted to illustrate those already received. It is not easy to be determined who contributes most to moral doctrine; he who advances new maxims, which, on account of that very novelty, are likely to meet with opposition; or he who, adopting positions universally assented to, is at more leisure to decorate them with the charms of ornamented diction and brilliancy of fancy.

From parts, the natural transition is to the whole. From the perusal of these fables, as pieces of just composition, we received great pleasure; a praise which those who talk of happy negligence

negligence and beautiful disorder, would teach us to despise. Let us consider, however, that a poem is no more recommended by its parts, than a building by its materials, and that the chief beauty of composition arises from the ordination of the whole ; from just relation, and natural transition. But, indeed, we are led to expect this supreme excellence from a writer who has shewn himself to be so thoroughly acquainted with its importance in the introduction to one of his fables, which for this reason we beg leave to produce as a specimen of Mr. Wilkie's abilities as a fabulist and a poet.

• The LOVER and his FRIEND.

'Tis not the point in works of art
With care to furnish every part,
That each to high perfection rais'd,
May draw attention and be prais'd,
An object by itself respected,
Tho' all the others were neglected:
Not masters only this can do,
But many a vulgar artist too:
We know distinguish'd merit most
When in the whole the parts are lost,
When nothing rises up to shine,
Or draw us from the chief design,
When one united full effect
Is felt, before we can reflect
And mark the causes that conspire
To charm, and force us to admire.
This is indeed a master's part,
The very summit of his art,
And therefore when ye shall rehearse
To friends for trial of your verse,
Mark their behaviour and their way,
As much, at least, as what they say;
If they seem pleas'd, and yet are mute,
The poem's good beyond dispute;
But when they babble all the while,
Now praise the sense, and now the stile,
'Tis plain that something must be wrong,
This too weak or that too strong.
The art is wanting which conveys
Impressions in mysterious ways,
And makes us from a whole receive
What no divided parts can give:
Fine writing, therefore, seems of course
Less fit to please at first than worse.

A lan-

A language fitted to the sense
 Will hardly pass for eloquence,
 One feels its force, before he sees
 The charm which gives it pow'r to please,
 And ere instructed to admire,
 Will read and read and never tire.
 But when the style is of a kind
 Which soars and leaves the sense behind,
 'Tis something by itself, and draws
 From vulgar judges dull applause;
 They'll yawn, and tell you as you read,
 "Those lines are mighty fine indeed;"
 But never will your works peruse
 At any time, if they can choose.
 'Tis not the thing which men call wit,
 Nor characters, tho' truly hit,
 Nor flowing numbers soft or strong,
 That bears the raptur'd soul along;
 'Tis something of a diff'rent kind,
 'Tis all those skilfully combin'd,
 To make what critics call a whole,
 Which ravishes and charms the soul.

' Alexis by fair Celia's scorn
 To grief abandon'd and forlorn,
 Had sought in solitude to cover
 His anguish, like a hopeless lover;
 With his fond passion to debate,
 Gay Strephon sought his rural seat,
 And found him with the shepherds plac'd
 Far in a solitary waste.——

' My friend, quoth he, you are much to blame;
 This foolish softness quit for shame;
 Nor fondly doat upon a woman,
 Whose charms are nothing more than common.
 That Celia's handsome I agree,
 But Clara's handsomer than she;
 Euanthe's wit, which all commend,
 Does Celia's certainly transcend;
 Nor can you find the least pretence
 With Phebe's to compare her sense;
 With better taste Belinda dresses,
 With truer step the floor she presses;
 And for behaviour soft and kind,
 Melissa leaves her far behind:
 What witchcraft then can fix the chain
 Which makes you suffer her disdain,

And

And not attempt the manly part
To set at liberty your heart ?
Make but one struggle, and you'll see
That in a moment you'll be free.

' This Strephen urg'd, and ten times more,
From topics often touch'd before :
In vain his eloquence he try'd ;
Alexis, sighing, thus reply'd ;

' If Clara's handsome and a toast,
'Tis all the merit she can boast :
Some fame Euanthe's wit has gain'd,
Because by prudence not restrain'd.
Phebe I own is wond'rous wise,
She never acts but in disguise :
Belinda's merit all confess
Who know the mystery of dress :
But poor Melissa on the score
Of mere good-nature pleases more :
In those the reigning charm appears
Alone, to draw our eyes and ears,
No other rises by its side
And shines, attention to divide ;
Thus seen alone it strikes the eye,
As something exquisite and high :
But in my Celia you will find
Perfection of another kind ;
Each charm so artfully express'd
As still to mingle with the rest :
Averse and shunning to be known,
An object by itself alone,
But thus combin'd they make a spell
Whose force no human tongue can tell ;
A pow'rful magic which my breast
Will ne'er be able to resist :
For as she slights me or complies,
Her constant lover lives or dies.'

From this fable our discerning reader will readily perceive Mr. Wilkie to be a pleasing and elegant writer ; but he must not think we have selected it as the best : there are others in which the author's poetical powers appear to much greater advantage, but which we could not produce on account of their length. We would recommend, in particular, that entitled *Phibis and the Shepherd*.

After all, impartiality obliges us to mention a few defects in this collection of fables. In some the moral lies too remote

mote, and in others there are wanting the characteristic marks of this species of composition. They might as well have been entitled Tales as Fables. The writer's desire of ease has sometimes betrayed him into vulgarity; and sometimes he seems to have neglected purity of expression. These last may possibly be the errors of inadvertence. Still, however, it is the peculiar business of later writers to be careful and correct; for upon correctness great part of their merit must depend.

Of the Dialogue between the Author and his Friend, we shall only observe, that to a sprightliness of fancy he has joined a philosophical exactness in his sentiments. We would willingly indulge our readers with an extract, had we not already exceeded the limits of an article; nothing therefore remains, but to recommend these Fables as possessed of great merit, and as reflecting honour upon the author, both as a poet and a moralist.

VI. *Poems by Mr. Gray.* 8vo. Pr. 2s. 6d. Doddsley.

WE congratulate every lover of the Muse on this edition of the works of one of her most genuine sons; for tho' a Collection of Mr. Gray's Poems has appeared before, yet the book was executed in such an expensive manner, that, to render them universal, the present publication was absolutely necessary. In times like ours, nothing should be omitted which may turn us from the clamours of faction to the voice of genius; which may soothe those passions by the strains of poesy and nature, that have been agitated by the uproar of strife and opposition.

In this volume the reader will find added to the pieces inserted in the former Collection, some others never before published. He will find, too, the whole accompanied with notes, which are chiefly employed in marking the author's own imitations, or in defending certain modes of expression by the authority of former poets.

It is needless to say much of works, the merit of which is already ascertained. With most of the poems already published by Mr. Gray every body is greatly pleased, because there are beauties in them which affect every body. True taste will ever approve of poetry which is written from the heart, for it will ever feel the force of its productions. But the excellence of a work is by nothing more evidently shewn than the number of imitators; we naturally endeavour to catch that merit by imitation, which we perceive the whole world join to admire. Accordingly we find, that of these poems in general the
copies

copies are many; but the *Ode on the Death of a favourite Cat* and the famous *Elegy*, have gained particular attention. The publication of the *Ode* turned these gentlemen from the human to the brute creation; and the tears of a whole tribe were for a long time employed upon linnets and larks that were shot, and parrots and bullfinches that were starved; upon dead lap-dogs, and drowned kittens. That of the *Elegy* detached them to seek their bread out of desolate places. There is scarce a ruined abbey, or time-mouldered tower, which has not resounded to their complaints, and been watered with their tears. But it is in vain we visit church-yards and solitudes, if Genius is not of the party: and to the most successful of these triflers we may observe, that he who is contented to sing what others have sung before him, must be contented likewise if he is esteemed only as the echo of a sigh.

If from the *Pindaric Odes* our poet has not received the tribute of applause paid to his other pieces, neither did he seem to covet it. What praise is due to him who is hardy enough to write so as to need an interpreter for the many, we shall not pretend to determine; content to shelter ourselves under the bulwark of authority, by quoting the opinion of a celebrated ancient: *Vitiosa sit poesis si ad eam intelligendam necesse est ut plus semel legatur. Remittitur enim intentio mentis: obtunditur acies. Nec fieri potest quin legenti fastidium non superveniat, si sollicitetur ejus animus a quibus mulceri debet.*

The poems for the first time published in this volume, are three in number, and of the lyric kind. Of the first the title is, *The Fatal Sisters*, and of the second, *The Descent of Odin*; both imitations from the *Norse tongue*. The third is called *The Triumphs of Owen*, which is likewise an imitation from Evans's *Specimens of the Welsh Poetry*, but unfinished. In each the poetry is glowing and animated; but the two former, which are employed upon subjects of incantation, are stamped with the most evident marks of a vigorous imagination, occupied by the notions of gloomy * superstition. The imagery is every where strongly conceived, and strongly expressed, abounding with those terrible graces of which Aristotle tells us *Æschylus* was so fully possessed. The numbers are musical and flowing. The measure of all is the *Trochaic* mingled with the *Iambic*, which our poets have agreed to employ in compositions of this nature. *Shakespeare* in particular has used it in the incantation of the witches in *Macbeth*; and this, not because he knew

* This is to be understood of the original poems, not of Mr. Gray's imitation, which, by what we understand, merely pretends to transfer its images into verse.

what a Trochaic or what an Iambic foot was, but because he perceived some latent propriety in using it on such occasions. We shall venture to present our readers with the *Fatal Sisters*, as it bears no inconsiderable likeness to the *band* of our author, and as it particularly abounds with those characteristic marks we have before mentioned. It is supposed to be sung by twelve gigantic figures, resembling women, over a loom, on the day of a battle fought between Sigurd earl of the Orkney islands, and Brian king of Dublin, and, as the reader will perceive, to be prophetic of its event.

‘ Now the storm begins to lower,
(Haste, the loom of hell prepare,)
Iron-fleet of arrowy shower
Hurtles in the darken’d air.

‘ Glitt’ring lances are the loom,
Where the dusky warp we strain,
Weaving many a soldier’s doom,
Orkney’s woe, and *Ranver*’s bane.

‘ See the griesly texture grow,
(’Tis of human entrails made,)
And the weights that play below,
Each a gasping warrior’s head *.

‘ Shafts for shuttles, dipt in gore,
Shoot the trembling cords along.
Sword, that once a monarch bore,
Keep the tissue close and strong.

‘ *Missa* black, terrific maid,
Sangrida and *Hilda* see,
Join the wayward work to aid :
’Tis the woof of victory.

‘ Ere the ruddy sun be set,
Pikes must shiver, javelins sing,
Blade with clattering buckler meet,
Hauberk crash, and helmet ring.

‘ (Weave the crimson web of war)
Let us go, and let us fly,
Where our friends the conflict share,
Where they triumph, where they die.

* Is not this image incongruous ? Can a warrior be said to *gasp* when his head is severed from his body ? Would not this incongruity, if such, be avoided, and the image strengthened, by reading, “ Each a warrior’s *gasp*ing head ?”

‘ As

' As the paths of fate we tread,
 Wading thro' th' ensanguin'd field :
Gandula, and *Geira*, spread
 O'er the youthful king your shield.
 ' We the reins to slaughter give,
 Ours to kill, and ours to spare :
 Spite of danger he shall live.
 (Weave the crimson web of war.)
 ' They, whom once the desert-beach
 Pent within its bleak domain,
 Soon their ample sway shall stretch
 O'er the plenty of the plain.
 ' Low the dauntless earl is laid,
 Gor'd with many a gaping wound ;
 Fate demands a nobler head ;
 Soon a king shall bite the ground.
 ' Long his loss shall Eirin weep,
 Ne'er again his likeness see ;
 Long her strains in sorrow steep,
 Strains of immortality !
 ' Horror covers all the heath,
 Clouds of carnage blot the sun.
 Sisters, weave the web of death ;
 Sisters, cease, the work is done.
 ' Hail the task, and hail the hands !
 Songs of joy and triumph sing !
 Joy to the victorious bands ;
 Triumph to the younger king.
 ' Mortal, thou that hear'st the tale,
 Learn the tenour of our song.
 Scotland, thro' each winding vale
 Far and wide the notes prolong.
 ' Sisters, hence with spurs of speed :
 Each her thundering faulchion wield ;
 Each bestride her sable steed.
 Hurry, hurry to the field.'

In an advertisement Mr. Gray tells us, these odes were composed in consequence of a design he had once formed of writing the History of English Poetry, in the introduction to which he was to have produced some specimens of the stile of the nations surrounding us. The reader will readily perceive, with us, how admirably this ode would have co-operated with his design.

In the notes we perceive some things worthy observation. In marking his own imitations, Mr. Gray frequently owns

himself indebted for common forms of speech, which, as they are the property of no one, every body may use without incurring the charge of plagiarism. To mention one or two instances: Who would suspect, that for the line beginning his music ode, *Awake, Æolian lyre, awake*, he had recourse to the address of the Psalmist to his harp, *Awake, my glory: awake, lute and harp?* Had he not told us himself, would any one have accused him of borrowing the expression of *trembling hope* from the *paventosa speme* of Petrarch? Mr. Hurd, in his Discourse upon Imitation, has particularly remarked the folly of charging a poet with stealing a thought which belongs to no one; and which, if he expresses it right, he must express as others have done before him.

In defending certain modes of expression, our bard is sometimes unsatisfactory. Thus he has endeavoured to vindicate his expression of *redolent of joy and youth*, by Dryden's use of it. It should be observed, however, that the times of Dryden were the times of innovation and bold experiment in language; and that in this he was none of the most timorous. He did not scruple to affix to English words a foreign sense; as in *His shield was falsified, and fill'd around with darts*: but we would not chuse to follow him in these deviations from the common standard. Of every *classical* writer, the general stile is to be adhered to; but as every writer has his peculiarities, we are not to follow any of them in the use of an expression which future writers have agreed to reject. To appeal, therefore, to them in these cases, is to countenance the error of to-day by the error of yesterday; to endeavour to lessen faults by the greatness or antiquity of him who commits them.

We must not, however, be understood to condemn the notes in general. Those employed in illustration will be found greatly to answer the purpose. Many, likewise, of his imitations are indubitable and important, and many of his defences just. To make one instance serve as a specimen of both these, we shall quote a line which gave great offence to the critics, and is to be found in his Musick Ode:

“ Glance their many-twinkling feet ;”

the beautiful image of which he certainly borrowed from the *Odyssey* of Homer.

Μαυραρυγας εμεϊτο ποδων· δαυμαζε δε θυμω:

An image which an old translator seems to have caught. Speaking of Camilla pursuing the son of Aunus, he tells us the heroine

“ With light-heel'd *flashy* haste, the horse o'ertook.”

Before

Before we conclude, we cannot forbear informing our readers, that Mr. Gray thinks Pope's Ode on St. Cæcilia's Day "is not worthy of so great a man." How different is this opinion from that of the author of the Essay on Pope's Writings, who has employed some pages in commenting upon it!

VII. *The History of England, from the Revolution to the Accession of the Brunswick Line.* By John Wilkes. Vol. I. 4to. Pr. 2s. 6d. Almon.

Notwithstanding the contents of the title-page, the publication before us is only an introduction to the author's intended history of England; we therefore do not mean that this article should prejudice the reader either in favour or to the disadvantage of the future work.

'The Revolution (says Mr. Wilkes) is the great æra of English liberty. From this most auspicious period, freedom has made a regular, uninterrupted abode in our happy island. The rights of the crown and the people were then expressly ascertained, and acknowledged by the three branches of the Legislature. The disputes of prerogative, of privilege, and of liberty subsided. The public attention was called to different objects, to the variety of changes made in the interior part of government, and to the remarkable events on the continent; for after the new settlement at home, the nation began again to look abroad, and to resume it's natural weight among the powers of Europe.'

We think Mr. Wilkes has been rather unfortunate in this commencement of his introduction. Were the reader of this paragraph to mount no higher than the æra of the Revolution, he must naturally conclude, that a new system of laws and liberty was discovered and established at that period; and if Freedom has made a *regular, uninterrupted* abode in our happy island ever since, we fancy it will puzzle our author fairly to account for his present situation. The truth is, the people of England acquired no new system of rights by the Revolution; for all they gained was only declaratory of their ancient liberties, which were near expiring, by the violence and villany of those who ought to have been their guardians. The case was the same under Charles I. when he passed the Petition of Right; and even Magna Charta itself was no more than a republication of the privileges and immunities of English subjects.

When we consider those three periods in this light, and compare the speeches and writings of opposing patriots ever since the Revolution, nay, some publications to which Mr. Wilkes himself can be

no stranger, we are unable to reconcile them with the doctrine he holds forth in the preceding quotation, unless he can make it appear that there is at present neither any infractions of English liberty, nor any interruptions of personal freedom.

‘ At the period of the Revolution the spirit of liberty was very high in the nation. It had been rising from the beginning of the reign of James I. During the whole life of Queen Elizabeth, a series of the most interesting events had engaged the attention of the public. Frequent struggles even for the independency of England, numerous as well as envenomed and bloody disputes about theological tenets, had arisen, that men were not at leisure to go nicely into the questions of civil government, and the rights of prince and people; nor did the conduct of the Sovereign give any alarm to the nation of danger of their laws and liberties. Rapin observes, “ That the English were in the reign of queen Elizabeth the happiest people under the sun.” He adds the reason; it is not from the glory the English name then had through the world, it is from a more solid and important cause, because “ they saw no designs upon their liberties, nor any infringement of their privileges *encouraged* ;” such just ideas of the true political happiness of a great nation had that sensible Frenchman acquired in this country. He says in another place, “ What she (queen Elizabeth) ought to be esteemed for above all things, is, that she caused the English to enjoy a felicity unknown to their ancestors, under most of the kings her predecessors. This, doubtless, is the test, by which we are to judge of those, whom God has set over us.” *Tindal's Translation*.

We own that this quotation, and the encomium bestowed upon Rapin, inspires us with no high idea of our author's political knowledge. The breaches which Elizabeth made in the constitution of England, were perhaps more alarming than those of her successor; and we entirely agree with a celebrated female historian (Mrs. Macaulay), that “ Her good fortune is in nothing more conspicuous, than in the unmerited fame it has to this day preserved to her ;” and “ that she owed her reputation to the unaccountable caprice of party zeal.” The fair historian is certainly countenanced in those observations by facts; and a man must take great pains to exchange common sense for political refinements, who can believe that under the abovementioned princess no infringement of the people's privileges were *encouraged*. Let Mr. Wilkes draw out a list of the people's privileges, and we will undertake to prove that Elizabeth violated every one of them; and most of them by the mere exertion of her prerogative.

We find nothing reprehensible in this writer's representation

of the first Stuart's reign in England; but we object to his saying that the state-papers we have of Charles I. are in stile and composition infinitely superior to those of the parliament, and that he himself was an elegant writer of prose. This, we acknowledge, was formerly a common, and a very plausible, opinion; but Mr. Wilkes ought to have informed us, that all, or at least the best part of those papers were drawn up by Sir Edward Hyde, (if we can believe that great minister's own words) though Charles condescended to transcribe them for the press with his own hand.

Our author has represented the causes which rendered the Revolution necessary, we think with fidelity; tho' he observes, that 'our present political liberty owes its very existence indeed to the *Revolution*, but we may justly regard its continuance as too precarious, its security as ill established.' It would be foreign to our present purpose to dispute the truth of this observation, which no doubt Mr. Wilkes intends to illustrate in his future history; but we imagine it clashes with the high encomiums he has already bestowed upon the Revolution; nor can we have an idea of political liberty, if *its continuance is precarious* or *its security ill established*, because the nation enjoyed such a political liberty before the Revolution; and all that was then done, as we have already hinted, was no more than declaratory in its favour. In short, if the last quoted observation of this historian holds good, we cannot discover what the English nation has gained by the Revolution.

'The Stuarts (says Mr. Wilkes) had always shewn a strong partiality to France. One of them was the pensioner of Lewis XIV. and had several times employed the force and treasure of England to serve the ambitious views of that monarch. The form of government and religion of the French were the objects of the affection and choice of James II. This was so glaring, that it was the chief reason, which induced the late king of France to revoke the edict of Nantes at that particular period. The aversion both the brothers shewed to the protestant republic of Holland kept pace with their fondness for the French government, religion, and monarchy. Charles II. had been at open war with the States, and there never was any cordiality between them and his successor. The state of foreign politicks was totally changed, when the stadtholder of Holland was become king of England. He had been bred in a personal hatred of Lewis XIV. Besides his resentment of the wrongs his country had suffered, and all the wanton cruelties of Luxemburgh's forces at Bodegrave and Swammerdam, which were fresh in men's minds, he was soured by the seizing his patrimonial principality of Orange. He seemed to have adopted as

the favorite passion, and the darling pursuit of his life, the humbling the French king, and the setting bounds to that uncontrouled ambition, which had usurped on every feeble neighbouring state, threatened the total destruction of his native provinces, and drenched Europe with blood. The hatred which the prince of Orange bore to Lewis XIV. made him embrace with warmth every possible expedient to detach from France her old allies, and to create her new enemies. With this view he held out to the duke of Hanover the bright object of the crown of England, in order to detach him from the alliance of France. A plan so well laid could not fail of success. The duke, and the elector of Bavaria, had been on every occasion the most firm and zealous friends of that crown among the numerous princes of the Germanick body. This happy conversion of the house of Hanover to the common cause of liberty in Europe against the ambition and tyranny of France, we owe entirely to our great deliverer, who knew mankind perfectly well.'

Mr. Wilkes strengthens his observations by an author the vainest, most credulous, and the least to be depended on, of any that ever wrote history; we mean bishop Burnet, who makes himself, in fact, to be the original proposer of the Hanoverian succession to the crown of England.

It is with the utmost respect to our present royal family we venture to say, that this historian has totally misrepresented the causes of this great event. Ernest, bishop of Osnaburgh, and father to George I. king of England, was indeed a branch of the house of Brunswic Lunenburgh, the head of which, at the time of the Revolution, was George-William bishop of Zell, the wisest prince, perhaps, of his age, and who may be considered as the right hand of the prince of Orange in the glorious opposition he made to the French power. Our great deliverer used to call him his *father*; and was heard frequently to declare, "That he believed, if the duke of Zell Lunenburgh had been against his undertaking the expedition to England, he would have dropt it." If such were the terms of friendship on which those two great princes stood with each other, can we believe that the glorious succession of the house of Hanover was owing to the pragmatistical intermeddling of a little pert Scotch curate? This great prince, George-William, was made knight of the garter by king William; and as he had no sons but a daughter, whom he intended to marry to George I. the latter became in his right a very powerful prince in the empire; and being a protestant, was consequently a capital object of king William's attention. George-William was seventy-seven years of age when the earl of Macclesfield

carried

carried over the act of succession to Hanover; and his troops had a considerable share in the duke of Marlborough's victories. Before his death, which happened in the year 1705, he recalled George I. who was then prince of Hanover, from England, where he was courting the princess Anne, that he might bestow upon him his own daughter. All we would infer from this deduction is, that Mr. Wilkes has been grossly imposed upon by Burnet's vanity; and he ought to have mentioned, that the dignity of elector of the Roman empire was conferred upon the duke of Hanover, even against the sense of the college of princes of the empire, to detach him from France, against whom he had performed very considerable services before the year 1689.

Readers of a certain turn will perhaps smile when they see Mr. Wilkes quote the French poet Boileau, to prove, what we believe no man ever doubted, that king William was the chief enemy Lewis XIV. had in Europe. 'Boileau (says our historian) in his public *Remerciment à Messieurs de L'Academie Française* calls the prince of Orange *cet opiniatre ennemi de sa gloire (de Louis XIV.) cet in-illustreux artisan de ligue et de querelles, qui travailloit depuis si long tems à remuer contre lui toute l'Europe*. This was in 1684, and Boileau was always known to speak the court language of Lewis XIV.'

'Both parliament and people (says our author) shewed their gratitude to king William's foreign officers and soldiers.' We know not what ideas Mr. Wilkes entertains of gratitude; but we know the affronts which not only those officers and soldiers, but even king William himself suffered on their account, when the English parliament sent them packing out of the nation; though he himself begged, in a manner which reflects no honour on his magnanimity, the indulgence of retaining only one regiment of them about his own person.

Though Mr. Wilkes has justified the principles of the Revolution from Grotius, yet we cannot omit observing, that it is dangerous for an English historian to quote a foreign authority in support of the English constitution, which rests upon its own laws and liberties alone. 'We (the English, says he) were perplexed among ourselves to prove that the king had *abdicated* and *deserted*. The Scots spoke the language of a free people. They declared that he had *forfeited* the crown.' Though this passage contains a kind of oblique compliment to the ancestors of the present Scots, yet it comprises no more than what has been observed by Bolingbroke and many other writers.

Mr. Wilkes, who (we are very sorry to remark) seems to be particularly fond of French reading and quotations, introduces an archbishop of Rheims, who says, "There goes a good creature who has given three kingdoms for a mass." We think

our author pays no great compliment to the understanding of his readers, if he supposes them ignorant that James II. attacked the civil as well as religious rights of his people.

Montesquieu (says our historian) observes, *Il y a une nation dans le monde, qui a pour objet direct de sa constitution la liberte politique*: "There is a nation in the world which has for the direct end of its constitution political liberty." A very notable discovery! but had it been made by an Englishman, would it have figured in our patriot's page?

To sum up our review of this Introduction, we think it extremely inoffensive; but we are so unfortunate, that we are not able to discover in it a single fact or sentiment which has not been said a hundred and a hundred times before, by authors who, if we are to judge from what Mr. Wilkes has exhibited in this specimen, are greatly his superiors in learning and political knowledge.

VIII. *A Second Letter to the Author of the Confessional: containing Remarks on the Five First Chapters of that Book.* 8vo. Pr. 2 s. 6 d. Whiston.

IX. *A Third Letter to the Author of the Confessional: containing Remarks on the Three Last Chapters of that Book.* 8vo. Pr. 2 s. 6 d. Whiston.

IN this controversy the main question is, Whether the governors of protestant churches have a right, upon the original principles of the Reformation, to establish confessions of faith and doctrine, drawn up in the form of artificial systems, as tests of the orthodoxy of the ministers officiating in such churches.

Several writers have appeared on the affirmative side of this question, in opposition to the author of the Confessional; but surely the zeal of every man of sense for such artificial systems, must be greatly abated, when he considers, that, in many important articles of religion, the true sense of Scripture is very difficult to be ascertained; and that in those very systems of divinity, which have been drawn up by our forefathers, there are several propositions which, at this day, are unintelligible, and others which are generally exploded as unscriptural. This indeed was no more than what it was natural to expect from those who undertook to interpret the Scriptures, at a time when this nation was just emerging out of the darkness of popery, and the genuine doctrines of Christianity were very imperfectly understood. But unless men were infallible, this may ever be the case;

case: what one generation establishes as a scriptural truth, another may condemn as a delusion.

The articles of the church of England were compiled at a particular crisis; and at that time answered a useful purpose. For, as the learned writer, in the Letters now before us, has observed, 'To justify the non-submission of the Reformers to their bishops, it was necessary to point out the particular sinful doctrines and practices to which they durst not submit, and at the same time to shew, that they did not forsake the catholic church, but retained the doctrines established by it, from Scripture: and this they did when they separated from the popish bishops. And as some mad enthusiasts, under pretence of reformation, had behaved very disorderly against the peace of the state, on mistaken principles, it became necessary to justify themselves to the civil magistrates, by publickly disavowing such mistaken principles.'

So far all was right. The grand error was, after they had drawn their schemes from the Scriptures, honestly no doubt, and to the best of their abilities, either they or their followers erected those schemes into general rules, which were to regulate the faith of the clergy in succeeding ages.

The author of the Confessional has asserted, that "the moment a man sits down to subscribe the thirty-nine articles, circumstanced and conditioned as that subscription now is, he sits down to sign away this right [of private judgment] . . . and to transfer it to the church." This observation he introduces by saying, "We frankly allow, that every protestant, as such, hath a right to deny his assent to, or approbation of, any doctrine which he himself conceives to be contrary to the Scriptures."

The writer of these Letters replies—"Hath he not an equal right to declare his assent to any doctrine, or his approbation of it, which he himself conceives to be agreeable to Scripture? Is not giving such assent as much an exercise of his right of private judgment as his denying it? How then doth he sign away his right, and transfer it to the church, when he subscribes, *willingly and ex animo*, that he believes the doctrines, proposed to his consideration by the church of England, are agreeable to Scripture? For this you charge her with acting contrary to what she professes: she professes that nothing but what is read in Scripture, or may be proved thereby, should be required of any man, that it should be believed as an article of the faith, or necessary to salvation."—But who shall judge of what is there read or may be thereby proved?—She for herself: every private person, who thinks he can, for himself. Accordingly, she requires candidates for orders to promise, that they

they will teach nothing as necessary, but what they shall be persuaded may be so proved. Indeed she doth not teach near so much as may be proved thereby to be necessary: but admits to her communion persons, who doubt or disbelieve doctrines, which she takes to be scripture truths, provided they still hold those, which she takes to constitute most men Christians. But she doth not profess, and surely she ought not, to admit, as Christians, those whom she takes to be no Christians. With respect to her teachers, she follows a different, yet a consistent, rule. She looks on some doctrines as being, though not necessary, yet very important, either always or on particular occasions. Therefore she judges it improper to admit any one as a member, who doth not make a profession of them. If he judges it unlawful to make that profession, he may follow his own opinions, as she follows hers: neither hath a right to overrule the other. Either may be in the wrong, or both: one in one part, and the other in a different part. Endeavouring to shew modestly which errs, and where, is a charitable office. But accusing the church of a glaring inconsistency with what she professes, merely for practising any rules at all of this kind, is a glaring absurdity. And yet it is the avowed, and were it possible for you to keep close to your point, would have been the whole business of your book, which hath employed you longer than the Trojan war did the Greeks: impositions, compulsive subscriptions, unrighteous compliances, articles obtruded, starving inquisitions, are echoed from almost every page of it. Your first eleven years have been spent in repeating this charge: it will cost you more than another eleven to prove it.'

As this writer would not be supposed to give up the right of private judgment, he insists, that a man does not sign away his right, when he subscribes, *willingly and ex animo*; and that the idea of a *starving inquisition* is a chimera. But let us suppose a very common case, a young academic, at his ordination, called to subscribe the articles. In deference to the authority of the church, and as far as he can judge, he believes every article to be agreeable to the word of God. In a few years, upon farther examination, reading, and reflection, he finds in these articles certain positions to which he cannot conscientiously give his assent. But he has already subscribed; and it is now too late to alter his opinion. What is still worse, fortune has thrown him into the church, where he only possesses the pitiful income of 30*l.* a year; and before he can have a living he is obliged to repeat his subscription; that is, he must *subscribe or starve*. If he cannot persuade himself to do

the latter, he must compose his conscience, and captivate his reason to the obedience of the church.

We should proceed to lay before our readers the substance of what this writer has advanced in the Letters now before us; but his animadversions on the Confessional are so minute, so diffuse, and so multifarious, that it is impossible to collect them within one general view: and therefore, as we shall have occasion to take notice of several answers to this work, it will be sufficient to observe in this place, that the author appears to be a controversialist of the true polemic spirit, and a staunch defender of the established church.

X. *An Address to the Writer of a Second Letter to the Author of the Confessional: containing a Vindication of the Original Principles of the Reformers as laid down in the Confessional: and a Confutation of the Principles on which the Letter-Writer has founded his Argument for Subscription to established Articles of Religion.* By Benjamin Dawson, LL.D. Rector of Burgh in Suffolk. 8vo. Pr. 1s. Johnson.

THE principles which are the subject of this dispute, are thus expressed in the Confessional: "Jesus Christ hath by his gospel called all men unto liberty, the glorious liberty of the sons of God, and restored them to the privilege of working out their own salvation by their own understandings and endeavours. For this work of salvation sufficient means are afforded in the holy Scriptures, without having recourse to the doctrines and commandments of men. In these Scriptures all things needful for spiritual living and man's soul's health are mentioned and shewed. Consequently, faith and conscience, having no dependance upon man's laws, are not to be compelled by man's authority; and none other hath the church of Rome to shew for the spiritual dominion she claimeth. The church of Christ is congregated by the word of God, and not by man's law; nor are the king's laws any farther to be obeyed, than they agree with the law of God."

On these principles the author of the Confessional affirms, the protestants first withdrew from the communion of the church of Rome, but forsook them when they established articles of faith and doctrine in their churches, and required the same to be solemnly subscribed as tests of orthodoxy. In opposition to this opinion, the author of the Three Letters alleges, that these are not the genuine principles of the first protestants; that according to their known principles, as published in their writings, such establishment is not only justifiable but necessary; and, to confirm this assertion, he appeals to Luther,

Calvin,

Calvin, and the example of our own church. Here the author of this Address interposes, and says, These are principles so evidently *scriptural*, that he should be unhappy to think it possible to be proved, that they are not also *protestant* principles; and that it is not without regret that he sees the letter-writer labouring, by distinctions and refinements hitherto unthought of, to represent them as being in contrast with the known principles of the first Reformers.

He then proceeds to examine the authorities and the arguments produced in the Second Letter; and shews, that the author has not refuted those principles which are laid down in the Confessional, as the *original* principles of the Reformation; that the principles which he would substitute in their room are not the *known principles* of the first protestants: and, consequently, that he has not proved what he asserted, viz. "that subscription to articles of religion, and the establishment of confessions of faith and doctrine, is, on the known principles of the first protestants, not only justifiable, but necessary."

To this disquisition he subjoins these general observations on the principles and conduct of the letter-writer.

' To gain credit with your readers you seem to have thought nothing more to be needful than to assert roundly, quote plentifully, and then confidently conclude in your own favour. For, having finished your contrast between the principles of the first Reformers, as laid down in the Confessional, and those which you call their known principles, as published in their writings, you thus, without more ado, draw your conclusion . . . "Such were the principles of the first protestant churches, by their own express testimony; with which, confessions of faith, and articles of religion, are not only very consistent, but those principles directly led to the establishment of them."

' Truly, Sir, if the principles of the first protestants are really in contrast with those, which the author of the Confessional hath given us, we cannot deny your consequence, as to their tendency. Let it be observed, however, that, if such principles led protestants to establish their present confessions of faith and articles of religion, they might, with equal consistency, have led them to establish any other confessions and articles; or they will serve very conveniently, whenever they may be so disposed, to lead them back, with perfect consistency, to that ancient establishment, against which their forefathers, if they held such principles, did with a most inconsistent solemnity protest.

' And indeed, Sir, if you will give yourself leave to reflect coolly on the consequence of admitting, that the first Reformers held

held principles inconsistent with those which you have attacked, you will not be displeased with the liberty I take, of congratulating you upon your want of success in the attempt to disprove them. For how could we justify the conduct of the first protestants in separating from the communion, or our own church in disclaiming the authority of the church of Rome, once held sacred, but on some such principles as these, viz. That, in matters of religion, which regard the salvation of the soul, Christians are not subject to any human authority, having been by the gospel restored to the glorious privilege of working out their own salvation by their own understandings and endeavours?—That for this work of salvation sufficient means are afforded in the holy Scriptures, without having recourse to the commandments of mere men for that purpose—That faith and conscience depend not on man's law; nor are to be compelled by man's authority, &c.

‘ If what you contend for, as a principle of the first protestants, and of all protestants, might be admitted, viz. that we are not by the gospel liberty discharged from *all* human authority in matters of religion, how will you prove, that the gospel hath set us loose from any human authority therein?—How will you prove, for instance, the right of rejecting the authority of the church of Rome, if she rightfully claimeth any authority at all respecting men's faith, consciences, and the salvation of their souls?—Will you say, that her claim of authority in these matters was become exorbitant and out of all bounds?—She denies it. Who is to decide?—Do you make your appeal to the holy Scriptures?—She claims the right of interpreting them, and justifies her authority by her interpretation. Will you say, “ that her interpretation of scripture, on which she builds her spiritual dominion, is not the true one?—that ignorance, obstinacy, or wrong affections had influenced her to interpret the divine word falsely, sometimes even in points wherein man's soul's health was at stake ?” —But if you deny her interpretation to be just, you prefer your own private judgment to her's. And what is this but to disclaim all human authority in matters of religion?—For it is the same thing, if we apply the instance to any other human authority, whether councils, the writings of the fathers, or civil magistracy itself.

‘ So also the church of Rome claims a right to prescribe her own doctrines and commandments on this pretence, that the means afforded in the holy scriptures for the work of salvation are not sufficient without them. You allow her some authority in this matter by allowing her pretence for it to be good, viz. the necessity, on account of the insufficiency of scripture-means, of having recourse to human doctrines and commandments, in
a pro-

a proper sense. This being admitted, you bring the question to this point—What is the proper sense, in which, the holy scriptures being insufficient for the work of salvation, it may be necessary to have recourse to her doctrines and commandments?—How far may you lawfully submit to her commandments, or how far are you bound to obey them?—Will you say, “so far forth as is permitted in the Gospel?”—But in this case you give up the authority of the Gospel by disallowing its sufficiency for the work of salvation, without having recourse to the commandments of men. For in those things wherein it is deficient, it can be no authority. Will you say, then, that she teaches doctrines and gives commandments which are unnecessary for the work of salvation?—But this is to judge for yourself, and to have recourse to her authority only so far as you please; in other words, you allow nothing at all in this matter to human authority (for the church of Rome is here mentioned only by way of instance) but take upon you to work out your own salvation in your own way.

‘Once more; If the principle, which you seem to question the reasonableness of, viz. “That faith and conscience, having no dependence upon human laws, are not to be compelled by human authority,” must not be admitted; what apology have we to offer for protestantism?—According to you we must frame one upon some such distinction as this, “That human authority exercised in order to guide men in the understanding of the scriptures, protestants allow to be reasonable, though not an authority which compels faith and conscience.” But authority is authority: And, if your understanding is to be guided by it in any instance, without being at liberty to reject it if you think proper, then you are subject to an authority which effectually compels you. You give up your own understanding, and implicitly follow another guide. For that is no authority which one is at liberty to follow or depart from as one sees fit.

‘May I hope therefore, Reverend Sir, that you will, on reviewing this part of your work, and better considering the nature of your enterprize, take in good part this attempt as well to vindicate the original principles of Reformation, as to extricate the question itself from that load of superfluous animadversions upon the Confessional and its author, under which it lies in a manner suffocated. It will be no reflection upon your abilities and literary prowess, though you should be thought to have suffered a defeat in such a daring attack as you have made. For the principles are impregnable, being fenced about with proof of holy writ, as well as the testimonies of the first Reformers.—But to have made such an attack, I must

must say, doth not much commend your prudence, or do you any honour, as a clergyman of the church of England. For what must be the reflections of every good and understanding Christian, and of the thinking and consistent part of our protestant brethren of the establishment, on finding it, if not openly avowed, yet plainly enough suggested in the whole turn and complexion of your argument; That, "in matters of religion, we are not at liberty to be guided by the authority of Christ Jesus alone." That, "in a proper sense, the holy scriptures do not afford sufficient means, without having recourse to the doctrines and commandments of men, for the work of salvation:" That "all things needful for spiritual living and man's soul's health are not so mentioned and shewed in the Scriptures, but that faith and conscience are in some measure dependant upon man's laws, and are to be guided, if not compelled, by man's authority.

'If these are not your principles, then your zealously contending against the opposite principles laid down in the Confessional, is altogether unmeaning, except indeed what may be meant besides arguing to the point in question; and, of that, whatever it may be, you ought to be ashamed. If they are your principles, and what you would seriously contend for, you are to be pitied for your narrow way of thinking on the subject of religious liberty: and it is to be regretted that you should have represented the church, of which you give us to understand you are a member and a subscribing minister, to be established on so narrow a foundation.'

The subject of the Confessional is of great importance to the cause of protestancy, and ought to be discussed with candor, impartiality, and freedom. In that case we might expect some acquisition to the interests of religion, truth, and liberty. But when angry bigots, influenced by party zeal, or lucrative considerations, enter the field of controversy, instead of a fair and ingenuous disquisition, we see nothing but calumny, wrangling, and misrepresentation, or contentions about matters of little moment, while the main question is either disregarded, or enveloped in clouds and darkness. This writer has therefore very prudently confined his enquiry to the principal point; and, we must own, has examined the objections of his opponent with acuteness, perspicuity, and spirit. That he has the better side of the controversy every one must acknowledge who has courage to think and speak with freedom. For surely, if we do not maintain the right to study, and judge of the Scriptures for ourselves, we relapse into the principles of popery, and give up the *only ground* on which we can justify our separation from the church of Rome.

MONTHLY CATALOGUE.

11. *An Address to the Right Honourable the Lord Mayor, the worshipful the Board of Aldermen, the Sheriffs, Commons, Citizens and Freeholders of Dublin, relating to the intended Augmentation of the Military Force in the Kingdom of Ireland.* By Charles Lucas, Esq. Member of Parliament. 8vo. Pr. 1 s. Kearsley.

THE character of Dr. Lucas as a patriot is well known in this and a neighbouring kingdom, where he is a member of parliament. This publication complains heavily of the abuse and expence of the Irish military establishment, of which the writer gives the following particulars.

‘ And thus our military establishment, calculated for twelve thousand effective men, officers included, though the number in the kingdom, in times of the utmost danger and necessity, has been under half that number, and has hardly ever been kept up to two thirds thereof, swells to the enormous sum of nine hundred and seventy-one thousand and eleven pounds, sixteen shillings and eleven-pence half-penny, that is, near a million in the last two years accounted for to parliament. Let me give you a more particular view of the expences of this establishment, for two years ending the 31st of March last, under the following several heads :

	<i>l.</i>	<i>s.</i>	<i>d.</i>
1. General officers, almost entirely non-resident, so that at the conclusion of the peace, we had not enough to reduce the forces, and scarcely have at any time enough to review them, or to make a board, unless by special command.	57	15	10 0
2. Horse, dragoons, and foot, whose colonels are mostly absentees — — —	690	473	8 4
3. Warrant-men — — —	360	62	0 0
4. Battle-ax guards — — —	378	3	16 8
5. Additional pay for the troops in Dublin	75	27	6 4
6. Garrisons, with their incidents —	74	58	10 0
7. Military pensions, which never decrease	65	21	3 3
8. Half-pay, hardly ever diminished —	75	150	15 9½
9. Military contingencies — — —	6000	0	0 0
10. Ordnance, with its boundless contingencies, &c. from Jan. 1, 1762, to Mar. 31, 1767 — — —	4300	7	18 7
11. Barracks — — —	266	73	0 0
12. Widows of officers, who rarely die —	111	38	8 0

In all

£ 971011 16 11½
but,

* But, if you come to inquire what has been payed in the treasury, on account of the military establishment, for two years, ending the 31st of March, 1767, you will find no less a sum charged to the nation than £1002170 14 6 with an arrear, unsatisfied, of £136959 4 11½.

As we believe the intended augmentation did not take place in Ireland, and as we know of no intention to extend the military power in England, we shall take our leave of this pamphlet with observing, that it may prove an excellent companion to a patriotic parliament-man on future occasions of the same kind, which are by no means unlikely to be renewed at a juncture more favourable for government.

12. *An original Camera Obscura; or the Court, City, and Country Magic-Lantern. In which every one may take a Peep, laugh, and shake their Noddles at each other, go away well pleased, and your humble Servant my Lords! Ladies! and Gentlemen! Being an Account of the most curious and uncommon Collection of Manuscripts (warranted Originals) ever yet offered to the Public. With as curious and uncommon a Dedication to the Right Honourable the Earl of Cheatum. To be sold by Auction, on Midsummer-Day, O. S. by Mr. Smirk, at a great Room in Soho-Square. Being the select Part of a Library of a Gentleman of Virtù not far from St. James's, going to retire, and sold by his express Order. With many curious Particulars, &c. &c. &c. &c. 8vo. Pr. 1s. 6d. Wilkie.*

This publication is a fresh proof that the chief study of certain journeymen to booksellers, is to invent some very extravagant whimsical title for their performance, in hopes that the public will therefore conclude it to be very arch and very witty. We know little more of this enigmatical piece than that it is extremely abusive of all parties, professions, and degrees; but he must be more than an Oedipus, who can discover in it either sense or meaning; all that we can pretend to, is sometimes to form a guess at the lots which are put up. Having said thus much, we should be inexcusable were we to exhibit any part of this raree-shew, or desire the reader to crack a rotten nut.

13. *The immediate Necessity of building a Lazzaretto for a regular Quarantine, after the Italian Manner, to avoid the Plague, and to preserve private Property from the Plunderers of Wrecks upon the British Coast: A Practice as dangerous in its Consequences, as it is barbarous in the Execution. 4to. Pr. 1s. 6d. Murdoch.*

We do not pretend to be judges of the facts advanced by this author; but admitting them to be true, we think his reasoning

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ing is strong and conclusive in favour of the institution he recommends.

14. *The Utility and Equity of a Free Trade to the East-Indies ; shewing that the People will be fully employed to improve their Fortunes : and that the Government will acquire several Millions per Ann. Revenue ; besides a Contribution of Ten Millions from Great-Britain, Ireland, and North America, for a free Trade.* 4to. Pr. 2 s. Murdoch.

This subject has been so often handled, that we are afraid it is now threadbare. A worthy alderman is the author's chief hero, because he has always opposed the exclusive and monopolizing privileges of the East-India company. The arguments against all monopolies are in the hands and mouths of every person either in or out of trade ; but we cannot think this writer has succeeded in proving that the charters of the East-India company can be abolished without violence, if not ruin, to public credit.

15. *A Defence of the R—H—the E—l of B—e, from the Imputations laid to his Charge. In a Letter to his Lordship. By Sir Archy Mac Sarcasm, Bart.* 8vo. Pr. 6 d. Steare.

This is an impudent frantic attack (by way of apology) upon lord Bute, which has been repeated with the like dull malice a thousand times before.

16. *A Letter to the Right Honourable Wills Earl of Hillsborough, on the Connection between Great-Britain and her American Colonies.* 8vo. Pr. 1 s. Becket.

This writer informs us, that the right of the legislature of Great-Britain to impose taxes upon the Americans at any time whatever, ' though solemnly affirmed by a declaration of the highest, and most authoritative nature, is still doubted by many, who scruple not to express their doubts in strong terms ;' and that ' the expediency of exercising such right at present, by levying a tax on the American colonies, has, after long debates, been determined in the negative by the supreme legislature.' He supposes a Briton and a Colonist to argue upon these points, and seems to give the preference in argument to the Englishman ; but, after all, we cannot perceive that he has illustrated the question by any new reasoning.

17. *A Second Letter to the Right Honourable Thomas Harley, Esq. Lord Mayor of the City of London.* 8vo. Pr. 1 s. Lawson.

Though this Second Letter to Mr. Harley has been publicly disavowed by the author of the First, yet we think it no ways inferior to the former in dulness, petulance, and scurrility.

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The writer's indignation seems to be pointed chiefly against the publisher of the city poll, a gentleman equally remarkable for his strict attendance on religious duties, the humanity of his disposition, and the mildness of his deportment.

18. *Essay on Patriotism, and on the Character and Conduct of some late famous Pretenders to that Virtue, particularly of the present popular Gentleman.* 8vo. Pr. 1s. 6d. Steare.

Though we can by no means agree with this author in every principle and fact he advances, yet he is by far the most spirited and sensible writer upon the present state of our political parties that we have reviewed. He begins with a comparison between enthusiasm and patriotism, and proves with great precision, and some humour, how much easier the latter is to be practised than the former. After doing all the justice due to the character and person of a late great commoner, he seems inclined to favour the treaty of peace begun by him and concluded by lord Bute; but he says, that after all, it is a question whether such a thing as pure unmixed patriotism exists in any human breast, unless it may be in that of a philosophical speculative man, retired in his own closet. He supports this by some instances drawn from facts; but thinks that of all beings an idle man of pleasure, such as Mr. Wilkes calls himself, is the least fitted to be a patriot.

This author, however, is not free from vulgar prejudices; for though he acknowledges the abilities of the late earl of Bath, he supposes his patriotism to be a mere mask: a supposition, perhaps, as ill founded in some respects, as the idle unsupported abuse every day thrown out against lord Bute, and equally destitute of evidence in point of fact. Faction was equally busy against both. The following passage, which rests upon the undeniable evidence of common sense and experience, highly merits the attention of the public.

‘There are always between nations, frequently between neighbouring villages, some terms of ridicule with which the vulgar on both sides have agreed mutually to reproach and abuse one another. What are the topicks a Scotch mob would insult an Englishman with I cannot say, but believe love of plum-pudding one of them. On the other hand, eating oatmeal, scratching for the itch, lousiness and beggary, are what an English porter would very readily apply to a Scotch nobleman of the most independant fortune. Even this hackneyed and vulgar abuse, which one would expect to hear only in gin-shops and ale-houses, were for years the standing topick of wit and raillery in a political paper, professing to handle the most important concerns of the state; and the Scotch had the good fortune to hear themselves reproached every day for beggary,

by a drunken poet who died in a goal, a drunken parson, the impostor's chaplain as he calls him, who was indebted for a precarious subsistence to the sale of some crude incoherent rhymes nick-named poetry; and lastly, by the impostor himself, who is at this moment begging in publick news-papers, dispersed all over the world.

'Had this been all, it might have been forgiven, as it could not well have been attended with any serious consequences. He went farther; every vice and bad quality, which could render the Scotch people the object of hatred and abhorrence to the human race itself, and to Englishmen in particular, was imputed and boldly charged to them. In short, the very name of Scot, was made a term synonymous to every thing that was odious and contemptible, and to imply every thing that was rascally and dishonourable in character, excepting only that of coward. Why this imputation among innumerable others equally false and ridiculous was always carefully avoided, I can only see one good reason; and that was the impostor's regard for his own personal safety. He knew that this charge was the only one he could make which might be directly and in point confuted, by sending him a challenge. Amidst all his folly, he was wise enough not to give every Scotchman who bore the appearance of a gentleman, so very fair a pretence, which he suspected many would gladly lay hold on, to call him out, and if he refused a meeting, to use him according to the rules established among men of honour.'

Upon the whole, setting aside the merit of the argument, this publication is well executed. The author's stile is manly, free, and figurative; and though he is keen, he is much more decent and argumentative than even the best pamphleteers who espouse the other side of the question.

19. *The North-Country Poll; or, an Essay on the New Method of appointing Members to serve in Parliament.* 8vo. Pr. 1s. Steare.

This wretched pamphlet seems to be aimed against the return made of a member for the county of Cumberland, and is filled with abuse of lord Bute, Sir James Lowther, and all their connections. The author calls aloud for a Brutus and a Timoleon; and that the reader may be properly affected with the horrors of modern patriotism, we shall lay before him the following very pious quotation.

'The strides which B. and his associates have taken, towards universal power, is sufficient to raise all their fears; especially, as many of those who have stood forth as the champions of British liberty, are now unfortunately prevented from exerting themselves in so glorious a cause. Where shall we

now find a Sidney, a Brutus, a Timoleon? One who is equal to all those mighty names may be found, but unfortunately for him and for the people, in a place, where the Roman courage and English firmness can avail him nothing. W. is still in the K——'s B——h; but suppose he is? Where are P—— and P——, those once-honoured names? P——, alas! is so confined by the gout, a pension, and a peerage; and P—— is so deeply entangled in the meshes of equity and twelve thousand a year, that neither of them, poor men! have leisure to attend to the distresses of their half-ruined, sinking country.'

Such are the blessed fruits of party-rage, which can extinguish every sentiment of gratitude and humanity, and dignify its champion with the office of an assassin!

20. *A perspective View of the Complexion of some late Elections, and of the Candidates. With a Conclusion deduced from thence. In a Letter addressed to a Member of Parliament.* 8vo. Pr. 1s. Steare.

This production is written upon the same plan with that of the preceding article; and though not of so black a complexion, is equally abusive, dull, and scurrilous.

21. *A Narrative of the Proceedings against John Wilkes, Esq. from his Commitment in April 1763, to his Outlawry. With a full View of the Arguments used in Parliament and out of Doors, in canvassing the various important Questions that arose from his Case.* 8vo. Pr. 1s. Richardson and Urquhart.

All the facts contained in this Narrative are well known to every reader of a common news-paper; nor is any new light thrown upon them by this publication.

22. *Reflections on the Case of Mr. Wilkes, and on the Right of the People to elect their own Representatives. To which is added, The Case of Mr. Walpole.* 8vo. Pr. 1s. Almon.

The old hackneyed story of Wilkes and liberty, bribery and corruption, Mr. Walpole and expulsions, without a new observation in the whole flimsy pamphlet.

23. *A Comparative View of the Conduct of John Wilkes, Esq; as contrasted with the opposite Measures during the last six Years. By John R. de C—lington.* 8vo. Pr. 1s. Williams.

This is one of the tamest and most hackneyed of all the apologies we have hitherto seen for Mr. Wilkes, and carries with it the very form and complexion of a catchpenny.

24. *A Letter to the Right Hon. the Earl of T——e : or, The Case of J. W——s, Esq; with respect to the King, Parliament, Courts of Justice, Secretaries of State, and the Multitude.* 8vo. Pr. 1s. A. Johnson.

As we have always invariably professed and endeavoured to discourage abuse against whatever party it is aimed, we shall only mention that this publication is a most furious libel against Mr. Wilkes and his friends, executed neither with wit nor judgment, and vindicating the most indefensible part of their enemies proceedings.

25. *The Banished Patriot, or the Exile returned. An Heroic Fragment.* 4to. Pr. 1s. 6d. Williams.

The reader will easily guess the tendency of this pamphlet from its title, and that Mr. Wilkes is the hero. Though the plan and execution are extravagant and contemptible, yet the author has a tolerable knack at versification, and is sometimes not unlucky in the caricatures he draws ; but, upon the principle we laid down in the last article, of discouraging all abuse, especially personal, we shall not exhibit any of his performance to the public.

26. *The Expostulation : A Poem.* 4to. Pr. 2s. 6d. Bingley,

This poet and patriot is in both capacities very dull, very despicable, and very abusive ; but, by way of amends, he is generally unintelligible, and his verses often hobbling. He tortures the maxims of civil and social laws into rhyme ; and, after setting up for a poetical preceptor, chuses his majesty for his pupil, and tutors him—with a vengeance.

‘ When for the weal thy wishes never cease,
Why shall its wretches number still increase ?
Or why good honesty at distance keep ?
Is it that royal eyes with ours may weep ?
Or is it thou’rt deceiv’d and we *FORGOT*,
And misery on ruin’s road our lot ?
Or is it *POWER*, inclin’d to tyrannize,
Would arrogate itself to be all-wise ;
Would lean upon itself, its purpose cheat,
And, acting for itself, to *WILL* retreat ;
Impious would heaven disown, our heart-strings stretch,
And bid him die, who will not live a wretch ?’

From these and other lines in this pamphlet, we may take an opportunity of paying the same compliment to the author, with the alteration of a single word, that Festus paid to Paul ;
“ Too much patriotism has made thee mad.” If the reader enter-

entertains the least doubt of this, let him peruse the following lines, addressed to the same royal personage.

‘ Why art thou not so very happy found,
To make thy people all, thy favourites round ?
Why, gracious heaven ! why Britain’s lovely son
Not TWENTY MILLION favourites have, for ONE ?

‘ Why should the Scot’s-man swell in lustful heat,
And, like a crested snake, entwine thy seat,
While feeling, anxious friends behold the thing,
Nor shoot the reptile, lest they hurt the k——g ?

27. *The A*****’s Letter to the L*** d M****r, Relative to his Polite Treatment of Mr. Wilkes. Versified by another A***** n. 4to. Pr. 1s. Hooper.*

This is a temporary Hudibrastic squib, executed with some humour, as appears by the following parody upon the pains the lord-mayor’s friends took in his election.

‘ They thought they stood but little chance,
Your l——p’s interest to advance ?
Else they had never ta’en such pains,
To write in mean and abject strains,
To ev’ry fierce louse-killing taylor,
To ev’ry blacksmith, ev’ry nailor,
To ev’ry combination weaver,
To ev’ry mutinous coal-heaver,
Begging in most submissive note,
They’d give your l——d m——p a vote ;
Nay, got some mighty man in power,
To order letters from the Tower ;
For ev’ry gun and pistol rubber,
For ev’ry grate and fender scrubber ;
For ev’ry stock and rammer maker,
For ev’ry servile undertaker ;
For ev’ry carpenter and joiner,
For ev’ry pimp and ev’ry coiner ;
In short, for ev’ry sort of whore,
That had concerns within the Tower,
To drink d--n--n in a bumper
To Wilkes, and then give you a plumper.’

The whole seems intended to raise a laugh ; for we cannot see what purpose, either ministerial or anti-ministerial, it can serve.

28. *Poems, &c. by T. Underwood, late of St. Peter’s College, Cambridge. 8vo. Pr. 5s. Doddsley.*

As this bard is no object of criticism, instead of reviewing his works, we shall beg leave to put a literary case.

Query I. Whether a person going about to solicit subscriptions for vile balderdash poetry, sometimes immoral, and always dull, does not come within the vagrant act; and whether a justice of peace may not legally commit him as one who obtains money upon false pretences?

Query II. Whether persons who are judges of wit and poetry, lending their names by subscription to such an impostor, are not, in some degree, accessory to the imposition upon the public, because of the example they set to others of less discernment and knowledge?

Query III. In what manner are such persons as Mess. Colman, Garrick, and Foote, to be proceeded against, if they should be found under the above-mentioned dilemma?

29. *A Dialogue in Hudibrastick Verse. Occasioned by the Publication of a Volume of Poems by T—U—d.* 4to. Pr. 6d. Hawes.

We should pay this author no great compliment, were we to pronounce him an over-match for Mr. Underwood in his own province of doggrel.

30. *Labour and Genius: or, the Mill-Stream and the Cascade. A Fable. Written in the Year 1762; and Inscribed to the late William Shenstone, Esq. By Richard Jago, A. M.* 4to. Pr. 1s. Doddsley.

The perusal of this poem, great part of which is descriptive, did not afford us that pleasure which the author's name induced us to expect. It is very difficult to convey adequate ideas of scenes we never saw; and however painful the labour of the poet, whatever transports he may feel himself, an indifferent reader will often repay him with coldness and neglect. Hence this Fable, though in its diction elegant and easy, in its numbers musical and flowing, may not meet with that admiration which the author might have claimed, had he employed himself on a subject more adapted to give universal pleasure.

31. *The Conciliade: a Poem. Occasioned by the present Disputes between the Graduate and Licentiate Physicians. By W. Samson.* 4to. Pr. 1s. 6d. F. Newbery.

Though there is nothing in the plan, the humour, or the stile of this piece which deserves particular commendation; yet, in praise of the author, it may be observed, that his ridicule is not malevolent, nor pointed at any one particular character.

32. *The River Dove : a Lyric Pastoral.* By Samuel Bentley.
4to. Pr. 1s. Stevens.

This writer has described, in a very lively and poetical manner, some of the rural scenes, country seats, and villages, which are situated near the Dove; a river which divides Staffordshire from Derbyshire.

33. *A Pindarick Ode on Painting. Addressed to Joshua Reynolds, Esq.* 4to. Pr. 1s. 6d. Griffin.

This is an elegant and ingenious descriptive poem. The author supposes himself viewing several pieces of historic, landscape, and portrait painting; and from thence takes occasion to represent the figures, prospects, and passions which the artist has exhibited. As the poet has touched upon various topics, he has very properly used many different kinds of metre.

34. *The Indiscreet Lover : a Comedy. As it was performed at the King's Theatre in the Hay-Market, for the Benefit of the British Lying-in Hospital in Brownlow-Street.* By Ab. Portal. 8vo. Pr. 1s. 6d. Kearsly.

We learn from a high authority, that charity covers a multitude of sins; but we know not whether the charity (though a very laudable one) intended to be served by the representation of this piece, can cover the sins which the author has committed against decency, sense, wit, plot, probability, and every other property of a dramatic writer.

35. *Royal Mattins; or Prussia's Public Confession; in Five Mornings. Translated from the French.* By a Gentlemen of the University of Cambridge. 8vo. Pr. 1s. Johnson.

This production made its first appearance in French, about two years ago; and there were soon after two translations of it into English, of which we gave an account in our Review for April, 1766. What has induced this Gentleman to favour the world with a third translation of this performance, we cannot pretend to say, unless he imagined himself capable of doing it more justice, or was ignorant of the publication of the two former.

36. *The Theory and Practice of Rapes, Investigated and Illustrated; in an Address to Lord B——, and Miss W——.* By a Lady. 8vo. Pr. 1s. 6d. Bladon.

In this publication we meet with several tolerable puns, and arch observations; though we cannot recommend the perusal of it to the virtuous part of our readers.

37. *Just and Candid Remarks on some Critical Observations on Lord Baltimore's Defence, just published by a Gentleman of the Inner-Temple. Wherein the whole is proved to be Prejudiced, Infamous, Inhuman, Absurd, and Nonsensical. In a Letter to that Modest and Candid Gentleman.* 8vo. Pr. 6d. Williams.

This pamphlet seems to be the composition of a writer who is raving mad under the pressures of hunger and cold.

38. *A Treatise upon the Formation of the Human Species; the Disorders incident to Procreation in Men and Women; the Evils arising from the Abuse of the Genital Faculties; with the most approved and efficacious Methods of Cure, illustrated with a Variety of Cases and Examples.* By James Fleming, Hospital-Surgeon and Man-Midwife. 12mo. Pr. 2s. 6d.

An indecent treatise on an indecent subject; and, from the pruriency with which it is written, the author appears to be as much a pander as a corrector of unnatural excesses.

39. *Animadversions on the Constitution of Physic in this Kingdom, especially in the Metropolis; interspersed with Reflections on the Conduct of the College of Physicians. To which is subjoined, an exact Copy of the Original Charter, and an Abridgment of the Statutes or By-Laws of the said College. Inscribed to the New Parliament.* 4to. Pr. 2s. 6d. Bladon.

This treatise is addressed to the parliament of Great Britain, and contains many sensible strictures on the impropriety of the regulation of the College of Physicians. To say the truth, it must be confessed to be a glaring absurdity, that the graduates of Oxford, Cambridge, and Dublin universities, which are at present no schools of physic, should be admitted to the privileges of physicians in London, without any previous examination; while those who have regularly studied, and been graduated, at the most celebrated seminaries for medicinal education, are here denied the benefit of testimonials acknowledged as universal and inviolable in every other civilized nation. As a proper regulation of the college, and practice of physic, is a matter of the highest importance to the happiness of a people, it is to be wished that the legislature would take the subject into their serious consideration, and vindicate the natural rights of learning from indignity, oppression, and injustice.

40. *Remarks upon the first of three Letters against the Confessional.* By a Country Clergyman. 8vo. Pr. 1s. 6d. Dilly.

The design of this writer is to point out a part of the false reasoning into which, he says, the Letter-writer has frequently fallen,

fallen, during the course of his examination of the preface to the Confessional.

The intimation of the Letter-writer, that the author of the Confessional ought to resign his preferment, in consequence of his principles; his asserting that the thirty-nine articles were intended to exclude the Calvinists; his denying that absolute predestination is maintained in those articles; his quoting the Institutes of a Christian Man (a book containing popish doctrines) to shew the sentiments of the Reformers concerning free-will; his insisting that there are no *starving inquisitions* in the church of England; his arguing against a reformation of the clergy; his defending Ward's treatment of Whitby, &c. are the subjects of this author's animadversions, in which he appears to be a writer of some acuteness and learning, more attached to the dissenters than the established clergy.

To these remarks is subjoined an appendix, containing a defence of the author of the Confessional, respecting his observations on archbishop Wake's treating with the Gallican church for an union with the church of England.

This Defence was originally printed in a periodical work, entitled, the Monthly Record of Literature.

41. *An Answer to a certain Pamphlet, lately published, under the solemn Title of a Sermon, or Masonry the Way to Hell; in which that malicious Discourse is proved false, absurd, and groundless; the Doctrines contained therein confuted; and the Free-Masons cleared of the Crimes imputed to the Fraternity. Addressed to all honest Men between the Arctic and Antarctic Poles. By John Jackson, Philanthropos. 8vo. Pr. 1s. Bladon.*

From the stile and manner of this pamphlet, we should suspect it to be the production of the same author who first engaged in the refutation of that celebrated Sermon, and whose performance we characterised with the epithets of mean, injurious, and contemptible.

42. *A Letter to a Bishop, concerning Lectureships. By F. T. Assistant Curate at —, and Joint-Lecturer of St. —. 8vo. Pr. 1s. Baldwin.*

The author has divided this Letter, as preachers usually divide their sermons, into general heads. Under the first, he considers how lectureships are canvassed for; under the second, what is expected from lecturers; and under the last, how lectureships are paid, and what emoluments usually arise to the possessors of them.

Under each of these heads the reader is presented with a ludicrous description of the difficulties endured by some of the clergy

clergy in this metropolis; and the servilities to which they are obliged to submit, in order to obtain a pitiful stipend.

There is a great deal of humour, and, we are afraid, too much truth in this representation.

In a digression, the author considers, and very properly shews the absurdity of, a design which a late prelate is supposed to have entertained, of obliging all the clergy, and especially those of the metropolis, to appear constantly in their proper uniform, and on no account permitting them to be seen in public without a gown and cassock.

43. *A Letter to his Excellency Governor Wright, giving an Account of the Steps taken relative to the converting the Georgia Orphan-House into a College: Together with the Literary Correspondence that passed upon the Subject between his Grace the Archbishop of Canterbury and the Reverend Mr. Whitefield. By G. Whitefield, A. M. 8vo. Pr. 1s. Dilly.*

By the letters and memorials included in this publication we learn, that Mr. Whitefield, assisted by voluntary contributions, erected the Orphan-house in Georgia near thirty years ago; that in repairing the buildings, purchasing negroes, and supporting a large orphan-family for so many years, he has expended above twelve thousand pounds; that he has for some time past designed to improve the original plan, by making a farther provision for the education of persons of superior rank; that the governor, council, assembly, and other inhabitants of Georgia have approved of his design; but that he has found some difficulty in obtaining a charter, as he proposes that the said college shall be open to persons of all religious persuasions (as all denominations have been contributors); that the daily use of our liturgy shall not be required; and that the master of the college shall be either a member of the church of England, or not, as the electors shall hereafter agree.

44. *A Letter to the Rev. Dr. Durell, Vice-Chancellor of the University of Oxford; occasioned by a late Expulsion of six Students from Edmund Hall. By George Whitefield, M. A. late of Pembroke College, Oxford; and Chaplain to the Countess of Huntingdon. 8vo. Pr. 6d. Millan.*

We do not suppose that there is a man of sense, or a well-wisher to the university, in this kingdom, who does not commend the vice-chancellor, and the assessors at Edmund Hall, for dismissing these young fanatics from a seat of learning where they had no literary pretensions to reside, for transactions which were absolutely contrary to the statutes, subversive of academical

cal order, and likely to have a pernicious effect on the heads of some of their weak contemporary students. But, it seems, the saints of the Tabernacle are of a different opinion. This renowned patron of field-preachers and itinerant reformers, exclaims against this proceeding, as if it was a most iniquitous persecution, an instance of our national depravity, an insult to virtue and religion, and a presumptuous opposition to the influence and operations of the Holy Ghost.

But if any one had attempted to place the story of these illiterate reformers in a ludicrous view, he could not have done it more effectually than in the solemn, tragical strain of this letter.

‘ Alas! (says the author, speaking of the rejoicing of the saints for the blessed effects of methodism) how is this general joy damped, and the pleasing prospect almost totally eclipsed, by a late melancholy scene exhibited in that very place from whence, as from a fountain, many of their preachers frequently and expressly pray, that pure streams may for ever flow to water the city of the living God? You need not be told, Reverend Sir, what place I mean. It was the famous university of Oxford. Nor need I mention the scene exhibited; it was a tribunal, a visitatorial tribunal, erected in Edmund Hall—six pious students, who promised to be the salt of the earth, and lights of the world, entire friends to the doctrines and liturgy of our church, by a citation previously fixed upon the college door, were summoned to appear before this tribunal. They did appear; and, as some were pleased to term it, were tried, convicted, and to close the scene, in the chapel of the same hall, consecrated and set apart for nobler purposes, had the sentence of expulsion publicly read and pronounced against them.’

It was observed, that some of these delinquents had been bred up to the lowest occupations. To obviate this reflection their advocate reminds us of Christ and his apostles; of Amos, who was a herdsman; and of David, who was taken from the sheepfolds. But unless these Oxonians were authorised legislators of heaven, or actually inspired, these comparisons are impertinent.

On this mournful occasion, ‘ What (says Mr. Whitefield) must the righteous do? What indeed, but weep and lament. And weep and lament indeed they must, especially when they hear further, that meeting in a religious society, giving a word of exhortation, or expounding and commenting a little now and then upon some portion of scripture, are not the least of these accusations for which some of these young worthies had the sentence of expulsion pronounced against them.’

Without

Without making any reflection on the abilities of these wise expounders, or their edifying comments, we will venture to assert, that if they could have been content to pursue their studies, and say their prayers in the common way, without attempting to infect the neighbouring old women, and people of slender intellects, with their religious reveries, they might have continued at Edmund Hall without the least molestation.

‘ But if (continues Mr. Whitefield) good or bad men now dislike, and therefore oppose such an irregular way of acting, they may be told to their comfort, that their uneasiness on this account, in all probability, will not be of long continuance; for few will chuse to bid, or offer themselves candidates for such airy *pluralities*: to go thus without the camp, bearing all manner of reproach; to become in this manner, “ Spectacles to God, to angels, and to men;” to sacrifice not only our natural, but spiritual affections and connections, and to part from those who are as dear to them as their own souls, in order to pass the Atlantic, and bear the colds and heats of foreign climes; these are such uninviting things to corrupt nature, that if we will have but a little patience till a few old weary heads are laid in the silent grave, these uncommon gospel-meteors, these field-phænomenas, that seldom appear in the latitude of England, scarce above once in a century, without the help of any coercive means, will of themselves soon disappear. They begin to be pretty well in disrepute already: Yet a little while, and in all human probability they will quite vanish away. But though I am neither a prophet, nor the son of a prophet, I am greatly mistaken if, in the Redeemer’s own good time and way, some spiritual phænix will not hereafter arise, some blessed gospel-instrument be raised, that shall make the devil and his three-fold army, “ The lust of the flesh, the lust of the eye, and the pride of life,” to fly before the sound of the gospel trumpet.’

This is an exquisite description of mock heroism, unparalleled by any thing in tragedy or romance; and he that reads it without having a ludicrous idea of the *field-phænomena*, and the *gospel-meteors*, must have very little risibility in his disposition.

45. *Priestcraft defended. A Sermon occasioned by the Expulsion of six young Gentlemen from the University of Oxford, for Praying, Reading, and Expounding the Scriptures. Humbly dedicated to Mr. V—— C—— and the H——ds of H——s. By their humble Servant the Shaver. 8vo. Pr. 6d. Keith.*

This is a piece of humour in the ironical stile, intended to ridicule the vice-chancellor and the heads of houses. Readers who have a taste for the wit of Ned Ward or Tom Brown, may find entertainment in this production.

46. *A Vindication of the Proceedings against the six Members of E—— Hall, Oxford. By a Gentleman of the University.* 8vo. Pr. 3d. Hingeston.

This small pamphlet contains a sufficient vindication of the vice-chancellor and the assessors. The author very rightly observes, that all reasonings of the innocence of the things in themselves, which are alledged against the members lately expelled from Edmund Hall, have nothing to do with the subject, and only serve to heat the minds of a party; that by the statutes of the university, which they had *sworn to observe*, they must stand or fall; that if the charges alledged against them are true, and the punishment assigned to such breaches of the statutes be expulsion, they were justly expelled; if they are not breaches of the university statutes, then their expulsion was unjust and oppressive.

Before he proceeds to examine the merits of the case by these criteria, he thinks it necessary to premise, 'that the whole proceeding was in consequence of a regular information, to the vice-chancellor, as visitor of the halls, the government and administration of which, he is by statute obliged to take under his peculiar care.

'That it was undertaken by the unanimous advice of the heads of houses.—That the assessors were men whose characters both for learning and integrity were above censure: that the charges (as the author has been informed upon good authority) were verified by oath, and by the confession of the delinquents, and were as follow:

'First, that the accused members had held or frequented illicit conventicles; some not in orders had preached, expounded, and prayed extempore: that the offices of religion were performed by people of the meanest ranks and abilities: that they met at a conventicle held in a private house within the university, where a stay-maker and a woman officiated.

'Secondly, that some of them had been bred up to, and had exercised, the lowest trades, were wholly illiterate and incapable of performing the statutable exercises of the university, and much more incapable of being qualified for orders.

'Thirdly, that they held the doctrines of methodism; (viz. that faith without works is sufficient for salvation:—that there is no necessity for good works:—that the immediate influence of the spirit is to be waited for:—that once a child of God and always a child of God.—)

Lastly, that they had mistreated their tutor.'

Under the first and third article the author shews very clearly, that, by the statutes, they had indisputably incurred the penalty of expulsion.

Under

Under the second, he makes the following observations: 'Although these charges, viz. ignorance, &c. of themselves might not be thought sufficient grounds for expulsion; yet it must be allowed there was a very high impropriety in their first admission.—It can hardly be looked upon but as an impertinent intrusion, at least for these men to push themselves into a society of persons whose birth and education give them the rank of gentlemen, but above all for two of these (as I am informed they did) to presume to wear the gentleman commoners gown, and rank with gentlemen of the most respectable families in the kingdom.

'Their entire ignorance, even of the language in which the statutes of the body they had joined are written, and in which all public exercises are performed, made the very thought of placing them in the university ridiculous and absurd. We may hope this instance of an admission of persons wholly illiterate, will be a warning to the heads of houses, to give orders, that none may hereafter be admitted into their respective societies, who have not a competent knowledge of the languages; at least to understand the statutes, and perform the exercises. The sphere of the university (especially in its present state) is rather the sciences than the first elements of learning.'

To this remark we shall only add, that though we wish to see piety and virtue meet with proper encouragement in a place of liberal education; yet, from this example, we sincerely hope, that the seat of learning will never be converted into a nursery of fanaticism.

47. *Sermons on Humanity and Beneficence. Published with a View to the present State of the Poor.* 8vo. Pr. 3s. Cadell.

There are four sermons in this volume. The first is intended to discountenance bigotry and selfishness, and to recommend a humane and beneficent disposition. In the second the author points out the general objects of compassion, and the special objects of it, in a particular christian society. In the third he recommends a stated general collection for the poor, and answers objections against such a collection. In the last he considers the provision which parents ought to make for their children, and the obligations of the rich to provide for their necessitous kindred.

These discourses are written in an easy and familiar stile, and contain some excellent sentiments of philanthropy and benevolence.

They appear to have been preached before a congregation of protestant dissenters, and are said to be written by Mr. Kippix.



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PLAN for the PRESENT STATE of the WORLD.

IN this frivolous age, when the powers of the understanding are all unbraced by idleness, and the mind (as it were) overborne by tides of vanity and dissipation, it requires some address to reclaim the attention to subjects of real utility, and to render the voice of instruction agreeable to the votaries of pleasure: for to exercise the faculties of reason, and amuse the imagination at the same time, is the quintessence of that happy talent which distinguishes the works of genius from the dull efforts of inanimated learning.

One great step towards the accomplishment of this laudable aim of mingling entertainment with instruction, is the judicious choice of a subject: then follows the arrangement of the matter; and all the

PLAN FOR THE PRESENT STATE OF THE WORLD.

the rest depends upon the art of conveying ideas agreeably; an art, which may be truly stiled the gift of heaven; inasmuch as it never yet was acquired by dint of meer industry and application.

The subject we propose to exhibit to the Public, is in itself so important, copious, and interesting, that it cannot fail to attract the notice of all those who are desirous of improvement, entertained with novelty, or pleased with the study of human nature.

Indeed it is no other than a general view of Nature in all her amazing varieties displayed through the animal, vegetable, and mineral kingdoms; including every different system of society, and specifying every invention of art for the support and enjoyment of life.

Here the naturalist will find an infinity of food for philosophy and contemplation. The politician may choose modes of government, and adopt hints of legislation; and those who employ their talents in the useful arts, will acquire distinct ideas of all the improvements which have been made by ingenuity assisted by experience. Finally, those who have nothing in view but amusement, will here find a thousand particulars to gratify the most eager and capricious curiosity.

The advances which mankind are daily making in useful knowledge, and the detached labours of the ingenious, added, from time to time, to the general stock of improvement, enable us to present the Publick with a work more compleat and comprehensive than any production of the same nature which hath hitherto appeared; in the execution of which it has been our particular care to study perspicuity and precision; to retrench superfluities; and to avoid those dry discussions which are so apt to give disgust, discouraging the timorous inquirer on the very threshold of science.

In methodizing the subject, it was judged proper to digest it into separate articles, ranged under certain heads or titles, which not only direct the view, and assist the comprehension, but also serve as pauses of repose to the eye and the attention.

Thus, for example, in discussing the article of *England*: Under the first head, its *Geography* is ascertained: its *Situation*, *Extent*, and *Boundaries*. The second contains a description of the *Face of the Country*, its *Mountains*, *Forests*, *Lakes*, *Rivers*, and *Waters*. The third takes cognizance of the *Air and Climate*. The fourth explains the *Nature of the Soil*, and its *Productions*, *Mineral*, *Vegetable*, and *Animal*. The fifth investigates its *Constitution*, *Government*,

PLAN FOR THE PRESENT STATE OF THE WORLD.

vernment, and Laws. The sixth gives an analysis of its Religion, branched out into various *Seets* and *Societies*. The seventh is engrossed by the King, his *Prerogative*, *Dignity*, and *Importance*. The next particularizes the great Officers of the Crown. The three following are employed upon the Nobility, Knights, Esquires, and Yeomen; and certain Customs respecting the Women and Children of England. The twelfth treats of the People, their Persons, Attire, Disposition, and Manners. The thirteenth is allotted for their Amusements and Diversions. The fourteenth describes their Habitations, and Manner of Living. Separate sections are also bestowed upon the Diseases of the Country; the State of Learning; the liberal Arts, including Poetry, Musick, Painting, Sculpture, and Architecture; Societies for propagating Knowledge; Commerce in all its Branches; Duties, Taxes, Public-Debts, Funds, and Money. In a word, every particular which the mind can be supposed to contemplate as a distinct object, is here referred to its proper class; and we flatter ourselves that nothing material is omitted which could contribute to the reader's entertainment or information.

We begin with the *Polar Regions*, from whence we advance towards the *Equator*, describing each country in its turn, according to its situation in the general map; a method which indeed order and regularity seem naturally to suggest.

Setting out from the pole, we touch at the extremity of the land, and visit the islands on every side, in a regular progression, without leaving any thing behind for a retrospective view, which might be attended with omissions, and, at best, would occasion a desultory and irregular inquiry. According to this disposition, the first objects that occur, are the rude stupendous scenes of uncultivated nature, equally simple and sublime; of consequence the best adapted to strike the imagination of the reader, and engage the unpractised attention, which must be powerfully solicited, and gradually allured into the paths of knowledge, by a succession of ideas, from the simplest impressions of sense and fancy to the most abstract efforts of reason and reflection.

As we do not desire that the curious and astonishing particulars specified in the course of this work, should rest intirely on our own credit, we have, at the end of each article, subjoined a list of the authorities from which they are compiled; so that the sceptical reader may occasionally have recourse to the fountain head of intelligence, and decide for himself how far we have acted our part with candour, accuracy, and judgment.

